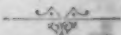


Vol. V.

OCTOBER, 1884.

No. 4.

THE
CUMBERLAND PRESBYTERIAN
REVIEW.



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First Series, Vol. xx.
Second Series, Vol. xv.

Entered at the Postoffice at ST. LOUIS, MO., as Second Class matter.

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THE REVIEW.

OCTOBER, 1884.

HOW TO READ THE "LIGHT OF ASIA."

"THE poet," says Thomas Carlyle, "is a heroic figure that belongs to all ages; whom all ages possess, when once he is produced, whom the newest age as the oldest may produce; and will produce, always when Nature pleases." When the editor of a daily paper, one of the most prominent in England, in the midst of the round of toil required to maintain its "leaders," and, also, the editor and translator of important classical and Sanscrit books, can find time to write such a work as the "Light of Asia," it may be safely inferred that Nature has been pleased to honor this newest age with a poet. While these pages invest the Buddha of history and fable with something of the poet's own "highest ideals and aspirations," yet herein "Buddha lives and moves and speaks again, as he lived and moved and taught amid the sacred groves of India." It is written as being the utterances of a Hindoo Buddhist, but how shall it be read? One of Goethe's canons of criticism was this: "Before passing judgment upon a book, a work of art, a scheme of doctrine, or a person, first give yourself up to a sympathetic appreciation of them." The readers of this book, of course, are those who have been brought up under the cumulative influences of eighteen hundred years of Christian ideas and influences. It may not be unimportant, there-

fore, to suggest some things that are essential for them to bear in mind who would assume such a sympathetic attitude, and at the same time be prepared to form a more correct conception of Buddhism and its founder.

As preliminary to this, it may be well to call attention to the claim made in regard to the number of Buddhists in the world. The author says that "Four hundred and seventy millions of our race live and die in the tenets of Gautama; and the spiritual dominions of this ancient teacher extend, at the present time, from Nepaul and Ceylon over the whole eastern Peninsula to China, Japan, Thibet, Central Asia, Siberia, and even Swedish Lapland. India itself might be fairly included in this empire of belief, for though the profession of Buddhism has for the most part passed away from the land of its birth, the mark of Gautama's sublime teaching is stamped most ineffaceably upon modern Brahminism." "Forests of flowers are daily laid upon his shrine, and countless millions of lips daily repeat the formula, 'I take refuge in Buddha.'" In regard to this claim there is no reliable data upon which to base it. There are no satisfactory statistics of Buddhism. One of the uncertain features in such a census relates to the numbers in China and Japan who are variously estimated as its followers. Max Müller, in his "Chips from a German Workshop," sets down the number in Japan as including all the inhabitants except 200,000 Shintoists. By such a reckoning, this country would contribute over 34,000,000 to the Buddhist population of the globe. In this land there are thousands who are indifferently both Shintoists and Buddhists, and distinctively neither. Here, too, the entire family is enumerated according to the faith of the head of the household. He may be a Buddhist, and although all the other members may be Christians or violent oppos-

ers of the faith, yet they are counted as adherents to that religion. Dr. Happer, in a recent number of "The Chinese Recorder," places the Japanese Buddhists at about 18,000,000, and the Chinese followers of the faith of Shakah at 20,000,000. This, according to his account, would cut down the estimate of the number of Buddhists in the world to 72,342,407. When the different estimates in regard to this sect varies to the extent of several hundred millions, it may be safely affirmed that this department of statistics needs thorough revision upon sounder statistical principles. It will hardly be safe, therefore, to take the estimate of almost half a billion of the human race as being Buddhists, for a side-light to this poem. But that there should be a hundred million, or more, is sufficient in itself to show that there must be something in this ancient system worthy of a profounder study.

It should, of course, be continually kept in mind that this religion is in this little work given a thoroughly political setting. It is rather through critical investigation in accordance with the established canons of science that the truth is to be sifted out of the mass of fiction and fable that hangs about this oriental faith. Mr. Arnold's poem seeks to depict, by the medium of an imaginary Buddhist votary, the life and character and indicate the philosophy of that noble hero and reformer, Prince Gautama, of India, the founder of Buddhism. He is content if any just conception can thereby be conveyed of the lofty character of this noble prince, and of the general purport of his doctrine. In making use of poetry as a medium through which to look upon so grave a fact as this extensive religion, it must not be forgotten that we are called upon to make a large use of the ideal. The people of Buddhist countries, in gay-colored robes on festival occasions, look

very differently from what they do in their ordinary work-day garbs. Poetry puts the finest robes and drapery on the most ordinary subjects, so that it gives us things in an ideal light. Christianity, being the realization of the very highest ideals, differs in this respect very widely from Buddhism. The dead trunk of an old tree needs the vine which the gardener plants to adorn it with a beauty not its own. The religion of Christ is like the living goodly cedars of Lebanon, which carry with them their own type of beauty, and which it is the highest ambition of art to properly imitate. There is therefore some ground for apprehension lest a Christian cast may be given to the phraseology of the poem, and, to that extent, prevent the reader from coming into the attitude of a Buddhist votary of an early age.

This difficulty becomes all the more apparent when it is remembered that Buddhism is a very old religion. It ante-dates the birth of the Savior by more than half a thousand of years. It has outlived twenty-four centuries. Different opinions are held by reliable authorities as to the exact time of the birth of Shakah-Muni, its originator. One authority places its birth about 500 B. C., but a larger number of specialists place it at 600 B. C. He was the son of the king of Oude, a small kingdom in northern India near Neapaul. His princely name was Siddartha. The title, Shakah-Muni, means: "the hermit of the race of Shakah." The term Buddha describes his office, and may be explained as meaning the "enlightened or wide-awake one." He was reared in the midst of royal luxuries, but, moved by the miseries of his fellow men, he renounced all of his inheritance in order to become a hermit, hoping by the practice of austerities to solve the problem of truth, not alone for his own sake, but

also for that of others. Previous to this time he frequently had recourse to the chiefest Brahminical teachers of his day, and gave himself diligently to the study of ontological and ethical problems. Traces of the results of these teachings are discernible in some of his own teachings afterwards, but as they brought him no mental satisfaction he sought relief in asceticism. His sentiment became, "All things are transient but truth. Let me see the truth, then shall I save my soul, and be able to save others from the miseries of change and death." Tracing the tree of this old religion back to its roots, however, leads us much farther than five or six hundred years before the advent of Christ. Back of the centuries of history first recorded in written documents "stretches the long vista of unknown centuries, which must form the back-ground of the picture in which Buddhism should be presented to our minds, if we wish that picture to be drawn in true perspective." Brahminism was the soil out of which it grew. The prince, obeying the customs of his age, therefore, became a recluse. Having found no solution to the problem in hermitage and its austerities, he sought it in the recesses of his own being. He came at length to the desired end of enlightenment, according to the claims of his followers, while sitting in meditation under the sacred bo-tree (a species of fig), not having moved for a day and a night! Here he learned that which was to be the source of the deliverance of men from the evils of existence. This was found in the "power of self-culture over the human heart, and of love to all other beings." "It was after a struggle with the not unnatural hesitation, whether it would be of any use to make known these views to others, he decided to proclaim publicly the truth he thought he had discovered, and for forty-five years he walked from place to place

in the valley of the Ganges, publishing the good news, and gathering around him a small band of earnest and faithful followers, the earliest members of his afterwards faithful order. At last, having gained a considerable measure of success, he died peacefully, in the midst of his disciples, in his eightieth year, at Kusi-Nagara, not very far beyond the scene of his early studies." It is in accordance with our human nature, that a religion whose roots run so far back into antiquity should, on that very account, have its attractions. There is the same kind of interest gathers around it that surrounds the pyramids of Egypt, the tombs of the kings of Thebes, and the pillar of Pompey. Men instinctively revere that which is old, whether a tree that lives on while whole forests have come and gone, or ancient castles that tell of feudal fiefs, or a religion under whose teachings and influences millions of the human race for whole decades of centuries have been pouring like a flood into the future world. We are thus brought face to face with the difficulty of trying to enter into the feelings and views of a votary of this religion in the very dawn of its existence. It borders almost upon the impossible for those who live in these ends of time, upon which are focalized the ideas of nineteen centuries of Christian teaching, without being thoroughly warped by them. Can one reared under the shadow of Christianity go back to Buddha's time, when "the doctrine of transmigration was already established and thoroughly accepted by the Hindus; that period when Jerusalem was being taken by Nebuchadnezzar, when Nineveh was falling to the Medes, and Marseilles was founded by the Phocians?" A better illustration of this difficulty cannot be found than that given by Davids, in his comments and parallel drawn between the positivist teachings and the Budd-

histic in regard to what follows after man's death.* There is in Buddhism in no case any future life in the Christian sense. At man's death, nothing survives but the effect of his actions; and the good that he has done, though it lives after him, will not redound to his own benefit, as we should call it, but to the benefit of generations yet unborn, between whom and himself there will be no consciousness of identity in any shape or way. This is well pointed out by Dr. Dodds, when he says, This is the Buddhist analogue to the positivist offset to personal annihilation, so winningly presented by George Eliott:

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with mild persistence urge men's search
To vaster issues!
* * * * * This is the life to come."

David continues to say that "So far as I know it never occurred to the Buddhist teachers to inculcate a duty towards the beings that will exist in the ages yet to come. It is interesting to notice, however, how the glamour of the old animism still survives both in the Buddhist doctrine and George Elliott's poetry. Both hold that there is not really any 'life to come' at all in the animistic sense: that all that survives is Karma. But both put the new wine into old bottles. Both wrap up the bitter pill of absolute personal dissolution in the sweet of the old familiar phrases, for the better presentation of their new truth to egoistic minds, still hampered by what Gautama's disciples called the *sakaya-ditthi*, *Bhavasa*, the taint, the delusion, of the hank-

*Origin and Growth of Religion as Illustrated by Buddhism.

ering after a continuing personality." How to read these old Buddhist stories, without putting into their phraseology the new wine of nineteen hundred years of Christian thought and meanings, is a difficult problem. However strange the teachings of Buddhism may be, they are nevertheless expressed in words capable of being used in a Christian sense.

That which adds a further difficulty to the question has reference to the matter of eliminating modern scientific ideas out of the standpoint from which the reader is supposed to look upon Buddhism. No doubt it is science that has made such a poem possible, for in this age of progress in science the religions of the world are being subjected to the same processes of investigation that everything else has to undergo. There are scientists who make use of the hypothesis of evolution as a working theory by means of which to make farther discoveries, while there are others who seem to make use of the facts solely for the sake of the theory. Missionaries study Buddhism for the sake of ascertaining its relation to the progress of their work. So long as its study was almost exclusively confined to them it did not attract so much attention. The great majority of those now investigating this interesting subject are scientists, who are doing so either in the light of evolution, or for the sake of compressing its facts into a preconceived theory. With the former we can find no fault. If evolution is true, then it becomes us to accept it as one of the laws of God both in nature and providence. "If it is a law, it is a law of God, and not of the scientific explorers who have unveiled it for us." There are those amongst scientists, as well as others, who justify Frances Power Cobbs' remark, that "It is a singular fact that, whenever we find out how anything is done, our first conclusion seems to be

that God did not do it." But whatever may be the motives of the various scientists at work in the field of the world's religions, science itself has placed before the age many important facts concerning this religion. But as there are pantheists, positivists and agnostics, who seem to be manipulating every fact in the interests of skepticism, it may be well to read cautiously this work, for it may be that here we have a revamping of Buddhism into that philosophy of Herbert Spencer, which sets forth the "evolution of character from an exclusive devotion to self to a tender charity of our kind!" Whatever may have been Mr. Arnold's intention, these things should be remembered, as after all may we not read "between the lines" the views seemingly held by some, who, forgetting the divine side of Christianity, regard it as only another though "somewhat wiser oriental ethic?"

It is well to remark again that the phraseology of Buddhism is susceptible of being mistaken for similar expressions which are peculiar to Christianity. The author of the "Light of Asia" claims for this "venerable religion," that it has in it the "eternity of a universal hope," the "immortality of a boundless love," "an indestructible element of faith in final good," "and the proudest assertion ever made of human freedom." If these are to be taken as the words of a Buddhist votary in the nineteenth century, or even of one of the age when Shakah-Muni lived and taught, still they are so untrue in respect to the meaning attached to them by Christian usage as to be really fallacious when used to convey to the Christian world a knowledge of Buddhism. Such terms as "light," "law," "charity," "salvation," and other Buddhistic terms fall into the same category. There are many seeming analogies between the system of thought of Gautama and the religious systems grow-

ing out of it, and that of Christ. To such an extent does this go that there are those who claim that the New Testament has borrowed from the former, and that Christ, having probably travelled in the East, became familiar with the teachings and traditions of the Indian Sage. A parallelism has been suggested between the pre-existence of Buddha and the Johannine Christ. The "Light of Asia" thus speaks of how Buddha came to be born among men :

"Below the highest sphere four regents sit,
Who rule our world, and under them are zones
Nearer, but high, where saintliest spirits dead
Wait thrice ten thousand years, then live again;
And on Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of birth,
So that the Devas knew the signs, and said :
'Buddha will go again to help the world.'
'Yea,' spoke he, 'Now I go to help the world
This last of many times; for birth and death
End hence for me, and those who learn my law.
I will go down and dwell among the Sakyas,
Under the southward snows of Himalaya,
Where pious people live and a just king.' "

But not only as regards pre-existence, but in respect to many other incidents in the lives of Buddha and Christ are seeming resemblances suggested. These will recur to the mind as some of them are mentioned concerning Gautama. He was born of the Virgin Maya, according to some accounts, between Bernares and the foot of the Himalayas, while on the way to her parents' home at Devadah. Devas sang at his birth, and an aged saint, Asita, Simeon-like, foretold his glory :

"Mongst the strangers came
A gray-haired saint, Asita, one whose ears,
Long closed to earthly things, caught heavenly sounds,
And heard at prayer, beneath his peepul tree,
The Devas singing songs at Buddha's birth.
Wondrous in love he was by age and fasts;
Him, drawing nigh, seeming so reverend,
The king saluted, and Queen Maya made
To lay her babe before such holy feet;

But when he saw the prince, the old man cried :
 'Ah, queen, not so!' And thereupon he touched
 Eight times the dust, laid his waste visage there,
 Saying, 'O, babe! I worship! Thou art he!
 * * * * Thou art Buddh.

And thou wilt preach the law and save all flesh
 Who learn the law, though I shall never hear,
 Dying too soon, who lately longed to die;
 Howbeit I have seen thee.' "

His name, Siddartha, was given to him because he should establish the faith throughout the world. He grew in wisdom and stature, excelling in prowess and becoming the teacher of his teachers. He was tempted by the ties of affection, and when a son was born to him, he said, "This is a new tie that I shall have to break," and went forth that very night from his home. He fell into the hands of the tempter, Mara, from without, who appeared to him in mid-air, promising him that within seven days he should have dominion over the four quarters of the earth, with their two thousand isles. He replied, "I know that both empire and universal dominion are offered me, but I am not destined for royalty. Depart from me, O Mara." * Another great assault which Mara made was while he sat under the bo-tree.

"Then fell the night even as our Master sate
 Under that tree. But he who is the Prince
 Of Darkness, Mara—knowing this was Buddh
 Who should deliver men, and now the hour
 When he should find the truth and save the worlds—
 Gave unto all his evil powers command.
 Wherefore they trooped from every deepest pit,
 The fiends who war with wisdom and the light,
 Arati, Trishna, Raga, and their crew
 Of passions, horrors, ignorances, lusts,
 The brood of gloom and dread; all hating Buddh,
 Seeking to shake his mind; nor knoweth one,
 Not even the wisest, how those fiends of hell
 Battled that night to keep the truth from Buddh;
 Sometimes with terrors of the tempest's blasts,
 Of demon-armies clouding all the wind,
 With thunder, and blinding lightning flung

In jagged javelins of purple wrath
 From splitting skies; sometimes with wiles and words
 Fair sounding, 'mid hushed leaves and softened airs
 From shapes of witching beauty; wanton songs,
 Whispers of love; sometimes with royal allures
 Of proffered rule; sometimes with mocking doubts,
 Making truth vain."

Out of these temptations, as Christ out of the temptations in the wilderness and the last assault in Gethsemane, he came victorious.

"But Buddh heeded not,
 Sitting serene, with perfect virtue walled
 As is a stronghold by its gates and ramps;
 Also the sacred tree—the Boddhu tree—,
 Amid that tumult stirred not, but each leaf
 Glistened as when on moon-lit eves
 No zephyr spills the glittering gems of dew;
 For all this clamor raged outside the shade
 Spread by those cloistered stems."

After this conquest, at the age of 35 his mission work began. He performs miracles, gathers disciples about him and sends them forth to preach. Buddhism, too, has its "Sermon on the Mount," its beatitudes. One of his followers became a traitor and hired thirty bow-men to slay him. He, also, has a parable of the sower. "Faith is the seed I sew, and good works are as the rain that fertilizes it; wisdom and modesty are the parts of the plough, and my mind is the guiding rein. I lay hold of the handle of the law; earnestness is the goad I use; and diligence is my draft-ox. Thus this ploughing is ploughed, destroying the weeds of delusion. The harvest that it yields is the ambrosia fruit of Nirvana, and by this ploughing all sorrow ends." At the close of his earthly life, in his last hours he received another great temptation from Mara. When he died, a great earthquake shook the whole world. In his teaching he placed the spirit above the ritual and letter of the law. He taught his disciples that, "A man may bury a treasure in a deep pit,

which, laying day after day concealed therein, profits him nothing. But there is a treasure that man or woman may possess, a treasure laid up in the breast, a treasure of charity, piety, temperance, soberness. It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother. A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death. A treasure unshared with others, a treasure that no thief can steal. Let the wise man practice virtue; this is a treasure that shall follow him after death."

There are those, therefore, who are forward to accuse the New Testament of borrowing from Buddhism. But whether the external resemblances or those of doctrine be considered, they are covered by a root-deep divergence. However much the terms which convey the teachings of the two religions may resemble each other in sound, the points of dissimilarity are so great in regard to essentials, that it is exceedingly improbable on the one hand that Christianity could be indebted to the Indian religion, and on the other, that early Buddhists could have regarded the teachings of their leader as being a "light" in any Christian sense. This can be readily illustrated by incidents from the work under consideration. Compare the simple record of our Savior's conception with that which is culled by our author from the various Buddha birth stories and so deftly woven into beautiful verse, and it will be readily seen that in one instance we have a very honest record of a supernatural event, and in the other, an equally natural description of the unnatural. Take the account given by either of the two synoptics who mention

the conception by Mary, and read in connection therewith these lines :

"Maya, the queen, asleep beside her Lord,
 Dreamed a strange dream; dreamed that a star from heaven—
 Splendid, six-rayed, in color rosy pearl,
 Shot through the void, and, shining into her,
 Entered her womb upon the right. Awakened,
 Bliss beyond mortal mother's filled her breast,
 And over half the earth a lovely light
 Forewent the morn. The strong hills shook; the waves
 Sank lulled; all flowers that blow by day came forth
 As 'twere high noon; down to farthest bells
 Passed the queen's joys, as when warm sunshine thrills
 Wood-glooms to gold, and into all the deeps
 A tender whisper pierced. 'Oh, ye,' it said,
 'The dead that are to live, the live who die,
 Uprise, and hear, and hope! Buddha is come!'
 Whereat in Limbos numberless much peace
 Spread, and the world's heart throbbed, and a wind blew
 With unknown freshness over land and seas.
 And when the morning dawned, and this was told,
 The gray dream readers said: 'The dream is good!
 The crab is in conjunction with the sun;
 The queen shall bear a boy, a holy child
 Of wondrous wisdom, profiting all flesh,
 Who shall deliver men from ignorance,
 Or rule the world, if he will deign to rule.'"

The humble birth of Christ, a peasant child born in Bethlehem's manger, reads very differently from this of the son of a king and founder of another wide-spread religion :

"In this wise was the holy Buddha born.
 Queed Maya stood at noon, her days fulfilled,
 Under a Palsa in the palace grounds,
 A stately trunk, straight as a temple shaft,
 With crown of glossy leaves and fragrance blooms;
 And knowing the time come—for all things knew—
 The conscious tree bent down boughs to make
 A bower about queen Maya's majesty,
 And earth put forth a thousand sudden flowers
 To spread a couch, while, ready for the bath,
 The rock hard by gave out a limped stream
 Of crystal flow. So brought she forth her child
 Painless, he having on his perfect form
 The marks, thirty and two of blessed birth;
 Of which the great news to the palace came.

* * * * *

But when they brought the painted palanquin
 To fetch him home, the bearers of the poles
 Were the four regents of the earth, come down
 From Mount Sumeru—they who write men's deeds
 On brazen plates,— * * * * *
 These with their pomp invisible came down
 And took the poles, in caste and outward garb
 Like bearers, yet mighty gods; and gods
 Walked free with men that day, though men knew not;
 For heaven was filled with gladness for earth's sake,
 Knowing Lord Buddha thus was come again."

With the New Testament in hand, the vast difference between the incidents in the life of Christ and those of Gautama, as related by his followers, become clearly apparent, even in all these points where there seems to be a resemblance.

The same is true, also, of the teachings of the two. Christianity and Christian ethics have their foundation in the fact of the existence of one ever true and living God, who sustains to all men the relationship of Sovereign and Father, "God over all, blessed forever more." While Christianity teaches the purest system of ethics, yet its distinguishing characteristic is, that it comes into the world as a redemptive force, bringing men not only to know their duty, but supplying all those moral forces which induce them to do the duties they know. Redemption comes not by self-culture, but self-culture by redemption through Christ. Christianity teaches personal immortality, and that life, rightly used, becomes a source of endless fruition. Buddhism teaches an ethics that is entirely divorced from the fact of the existence of a personal God. It knows no personal immortality. Existence is an evil. One more instance may be here in point. The stories tell of a young woman who was married to the only son of a wealthy man. Their only child, when just old enough to begin to run about, died. In her anguish, and prompted by her mother-love, she carried the dead child in her arms

from house to house, begging for some medicine that would revive it again. Going to a Buddhist mendicant, who, "thinking she did not understand," said, "My good girl, I myself have no such medicine as you ask for, but I think I know of one who has," "O, tell me who that is," was her agonizing answer. "The Buddha can give you medicine, go to him." She went as directed. "Yes, I know of some," he said. "It must be mustard seed, and gotten from some house where no son, or husband, or parent, or slave has died." She started upon her quest, still carrying her dead child about everywhere with her. She came again to him.

"'Lord! thou art he,' she said, 'who yesterday
Had pity on me in the fig grove here,
Where I lived lone, and reared my child; but he,
Straying mid the blossoms, found a snake,
Which twined about his wrist, whilst he did laugh
And tease the quick forked tongue and opened mouth
Of that cold playmate. But, alas; ere long
He turned so pale and still, I could not think
Why he should cease to play, and let my breast
Fall from his lips.' * * * *

'Whereon I came
Trembling to thee, whose brow is like a God's,
And wept and drew the face-cloth from my babe,
And thou, great sir! didst spurn me not, but gaze
With gentle eyes, and touch with patient hand;
Then drawing the face-cloth back, saying to me,
'Yea, little sister, there is that might heal
Thee first, and him, if thou couldst fetch the thing;
For they who seek physicians bring to them
What is ordained. Therefore, I pray thee, find
Black mustard seed, a Tola: only mark
Thou take it not from any hand or house
Where father, mother, child, or slave hath died.
'I went, Lord, clasping to my breast
The babe, grown colder, asking at each hut—
Here in the jungle and toward the town—
'I pray you give me mustard, of your grace,
A Tola—black," and each who had it gave,
For all the poor are piteous to the poor;
But when I asked, "in my friend's household here

Hath any peradventure ever died—
 Husband, or wife, or child, or slave? They said:
 'O, sister, what is this you ask? The dead
 Are very many, and the living few!'
 So with sad thanks I gave the mustard back,
 And prayed of others; but the others said,
 'Here is the seed, but we have lost our slave!'
 'Here is the seed, but our good man is dead!'
 Here are some seed, but he that sewed it died
 Between the rain-time and the harvesting!'
 Ah! sir, I could not find a single house
 Where there was mustard seed and none had died!
 Therefore I left my child—who would not suck
 Nor smile—beneath the wild-vines by the stream,
 To seek thy face and kiss thy feet, and pray
 Where I might find this seed and find not death,
 If now, indeed, my baby be not dead,
 As I do fear, and as they said to me."

Gautama then expounded to her the impermanency of all things "till her doubts were cleared away, and, accepting her lot, she became a disciple and entered the first path." Here the major premise of Buddhism should be borne in mind as the key to this story: existence is an evil to be overcome by the extirpation of desire. This woman, with her dead child, goes from house to house, not so much to ease her burden by learning the lesson of sympathy for others of humanity, but to learn under Buddha that secret "which makes sweet love our anguish." This being learned, it may, in accordance with Buddhistic teachings, be ultimately extinguished. Compare this with those incidents in the life of Christ, in which he was called to minister comfort to those who wept their dead. Christ comforts by teaching "where no death can be found." Herein is such difference as to lead to the feeling that it is not possible for Christianity to have borrowed from the teachings of Buddha. But not only are the internal evidences against it, but the historical, also, do not favor it. We have the authority of Kuenen for saying that, however attractive the hypothesis that

brings Jesus into connection with the Buddhists may possibly appear, and however readily it may lend itself to romantic treatment, yet sober and strict historical research gives it no support, and indeed condemns it. Davids, also states, in closing one of his lectures on Buddhism, "I will only say that I have carefully considered it throughout with a mind quite open to conviction, and that I can find no evidence whatever of any actual and direct communication of any of these ideas from the east to the west. Where the Gospel narratives resemble the Buddhist ones, they seem to me to have been developed on the shores of the Mediterranean and not in the valley of the Ganges; and, strikingly similar as they often are at first sight, the slightest comparison is sufficient to show that they rested throughout on a basis of doctrine fundamentally opposed." In reading this poem, therefore, as an "imaginary Buddhist votary," in no instance must a Christian tinge be given to those numerous terms and the phraseology which are common both to Christianity and Buddhism.

What was there in Buddhism that made it a light sufficient to make it an outcome of and advance upon Brahminism, ultimately leading millions of the human race to embrace its dreary teachings?

In answering such a question as this, doubtless the first thing demanding attention, as furnishing a partial solution, is the noble character of Gautama, the reformer. He was a man of lofty aims and of pure character. The circumstances under which, and the time when he began his work also, were opportune. Brahminism had degenerated into fatalistic pantheism. The greatest impurities and monstrous vices had grown up under a burdensome ritualism. The circumstances were similar to those that existed in Judea in the time

of Christ. The Phariseism which Christ combated was monotheistic, that which Gautama combated was pantheistic Phariseism. This religion of India fixed the hard lines of caste upon millions of men, making their existence a fearful curse. Against a religion which thus outraged the dearest instincts of the human heart there arose a gradual reaction, which was fully ripe for the coming of such a teacher as Prince Siddartha.

Another fact to be borne in mind, in regard to its being a source of moral influence, consisted in the excellence of his practical ethical teachings as compared with others of that age and country. Brahministic ethical teachings had misdirected the minds of the mass of the people into omitting the "weightier matters" of justice and judgment, to the performance with minute exactness of ritualistic ceremonies and outward observances. Gautama taught the necessity of purity, chastity, temperance. Some of his sayings sound much like those of Solomon. "One," he said, "may conquer a thousand men in battle, but he who conquers himself is the greatest victor." (Davids' Buddhism, 128.)

"As rain breaks in upon an ill-thatched hut,
So passion breaks in upon the untrained mind."

"He who holds back rising anger as (one might) a rolling chariot,
Him, indeed, I call a driver: others only hold the reins."

"Let a man overcome anger by kindness, evil by good:

Let him conquer the stingy by a gift, the liar by truth."

"Not by birth does one become low caste,

Not by birth does one become a Brahmin:

By his actions alone does one become low caste,

By his actions alone does one become a Brahmin."

In giving the principles which underlie the ethics of Buddha, but little more can now be attempted than to briefly summarize, without discussion, the teachings of the latest and best authorities. Buddhism found in existence the doctrine of the transmigration of souls and greatly modified it. First of all, it denied the ex-

istence of a personally continuing spirit.* According to its teachings, man consists of an assemblage of properties, which were divided into five skandhas, or aggregates. These are respectively *material* qualities, *sensations*, *ideas*, *tendencies* of mind, and mental *powers*. The first group, material qualities, are like a mass of foam that gradually forms and then vanishes; the second group, the sensations, are like a bubble dancing on the face of the water; the third group, the ideas, are like the uncertain mirage that appears in the sunshine; the fourth group, the mental and moral dispositions, are like the plantain stalk without firmness or solidity; and the last group, the thoughts, are like a spectre or magical delusion. The disbelief in a soul is so thoroughly a heresy, that words have been coined in the Buddhist vocabulary in order to stigmatize it. As the cover, wheels, seat and other various parts form a chariot, so the five skandhas, when united in one body, form a man, and the existence of a soul is just as much and as little held to exist in man as a separate substance in the chariot.

As a substitute for the doctrine of personal immortality, and as a solution to those mysterious allotments of life which were a puzzle even to righteous Job, the doctrine of karma is taught.† This is more nearly a transmigration of *character* than of *soul*. But the word transmigration would be better entirely omitted for the doctrine of karma. Gautama held that after the death of any being, whether human or not, there survived nothing at all but that being's "karma," the result, that is, of its mental and bodily actions. Every individual, whether human or divine, was the last inheritor and the last result of a long series of past individ-

*T. W. Rhy's Davids' Buddhism.

†Davids, *ibid*.

uals—a series so long that its beginning is beyond the reach of calculation, and its end will be coincident with the destruction of the world. According to this teaching, as soon as a sentient being dies a new being is produced in a more or less painful and material state of existence, according to the “karma,” the merit or demerit of the being who had died. When it happens to the righteous, therefore, as it does to the wicked, in this world, instead of regarding it as a matter directed by a personal God, “who moves in a myterious way his wonders to peform,” or a kind Father of spirits thus disciplining a soul for better ends, the believer in karma would think, “This is my own doing, I must bear no malice, and would try to rectify the balance of justice by assuming a *cause*, beyond what he sees, in the darkness of the past.” It is unsubdued desire that causes the production of the new being. With desires extinguished, births and deaths end forever.

“No need hath such to live as ye name life;
That which began in him when he began
Is finished; he hath wrought the purpose through
Of what did make him man.
“Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joy and woes
Invade his eternal peace; nor deaths
And lives recur. He goes
“Unto Nirvana. He is one with Life,
Yet lives not. He is blest, ceasing to be.”

The doctrine of Nirvana was the crown of Gautama's teachings. The differences of opinion concerning this may grow out not only of our imperfect knowledge of its meaning, but also of the slightest different shades of meaning which it evidently had in the minds of the teachers of it after Gautama. Two eminent philologists have thrown much light upon it recently. Prof. Max Müller teaches that it does not mean annihilation. “If we look in the Dhama-pada at every passage where Nirvana is mentioned, there is

not one which would require that its meaning should be annihilation." According to Mr. Childers, "The word Nirvana is used to designate two different things: the state of blissful sanctification, called Arhatship, and also the annihilation of existence, in which it ends." "Arhatship cannot be the ultimate goal of the Buddhist, for Arhats die like other men. But Nirvana, whatever it is, is an eternal state in which Arhatship necessarily terminates; and, therefore, expressions properly applicable to the former might, in a secondary sense, be used of the latter." Davids summarizes it as the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of karma, be the cause of renewed individual existence. It is a state, therefore, attainable during the present life. The essence of Buddhistic doctrine are the four "Sublime Verities." (1.) Existence is essentially evil, full of pain and sorrow. (2.) The source of these is desire. (3.) In Nirvana, all pain and sorrow cease. (4.) The "noble path" or way to Nirvana is by self-culture, which culminates in ecstatic oblivion of self-consciousness. When this is attained, everything that goes to constitute personal individuality—"feeling, thought, the very consciousness of personal existence—is annihilated." "All that is left of his personality is the mere bodily form."

"Him the Gods envy from their lower seats;
 Him the three worlds in ruin should not shake.
 All life is lived for him, all deaths are dead;
 Karma will no more make
 New houses. Seeking nothing he gains all;
 Foregoing self the universe grows "I;"
 If any teach '*Nirvana*' is to cease,
 Say unto such, they lie.
 If any teach '*Nirvana*' is to live,
 Say unto such, they err; not knowing this,
 Nor what light shines beyond their broken lamps,
 Nor lifeless, timeless bliss."

The very heart of Buddhism seems, therefore, to be self-renunciation for the sake of deliverance from karma and entrance into Nirvana. Existence is such an evil as to make it desirable to get rid of it. This was the origin of the four truths concerning sorrow, its cause, its suppression, and the path to its distinction.* This path was eight-fold: (1.) Right views. (2.) Rightfeelings. (3.) Right words. (4.) Right behavior. (5.) Right mode of livelihood. (6.) Right efforts. (7.) Right memory. (8.) Right meditation and tranquility. In this path are four stages: 1. Conversion, which comes about by (1) companionship with the good, (2) hearing of the law, (3) enlightened reflection, (4) the practice of virtue. 2. The path of those who will only return once to this world. 3. The path of those who will never return to this world. In these all sensuality and malevolence are destroyed, no low desire for self, nor wrong feeling against others can be indulged. 4. The path of the holy ones (Arhats). Herein the saint becomes free from all desire of existence, pride, self-righteousness and ignorance. There are ten sins overcome in the course of these four paths. The first five, which end in saintship or Arhatship, are (1) delusion of self; (2) doubt; (3) dependence on rites; (4) sensuality; (5) hatred. The other five are, (6) love of life on earth; (7) desire for life in heaven; (8) pride; (9) self-righteousness; (10) ignorance. With Arhatship the saint has passed into the state of Nirvana. "To him who has finished the path, and passed beyond sorrow, who has freed himself on all sides, and thrown away every fetter, there is no more fever of grief." The light of Buddhism, then, is really self-renunciation for the sake of deliverance from the evils of existence. Christianity teaches how to use the blessed gifts of ex-

*Davids' Buddhism, p. 108.

istence so as to bring to God, the giver of it, the greatest glory, and to ourselves and others the highest good. Only what is morally evil in ourselves is to be renounced. Buddhism has been working out only one of the negative truths, which is set in the firmament of Christian teachings, and to this extent only has been a light to any. As a light, Buddhism leads to monasticism (its ideal saint a monk), to quietism and downright indifferentism. "Buddhism," says Kuenen, "has succeeded in taming barbarians, and still shews itself admirably calculated to assist in maintaining order and discipline, but has it ever supported a people in its struggles after progress, in its recuperative efforts when smitten by disaster, in its struggles against despotism? No such instances are known. And indeed we have no right to expect them. Buddhism does not measure itself against this or that abuse, does not further the development or reformation of society either directly or indirectly, for the simple reason that it *turns away* from the world on principle."

Bearing the foregoing suggestions in mind, Mr. Arnold's poem, as we read it, will not only teach us much about Buddhism as it appeared to Buddhists, but will lead us to see more clearly than ever the great need which Asia has of him who is the "Light of the World." Christianity, with its doctrines of the existence of a personal God, personal immortality, the tendency of character to permanency in accordance with the law "that whatever a man soweth that, also, shall he reap," and redemption through Christ, holds in itself those truths for which Buddhism has been preparing the millions of Asia. Like some "lone star burning dimly in ancient skies," it is destined to pale out before the rising sun of Christianity.

A. D. HAIL.

SANCTIFICATION, OR GROWTH IN GRACE.

AFTER hearing and reading and studying much about the subject of sanctification, we must dissent from the latest thought in our communion on this doctrine. This latest thought, to which we refer, has presented itself with such force to thinking men, that we now have in our communion two distinct views of this doctrine, each view held and supported by a numerous body of intelligent and strong men. We present briefly these two views, which are denominated the *new view* and *old view*.

1. The new view of sanctification. This view teaches that the doctrine of sanctification in its *primary* meaning is *consecration*; in its *secondary* and *consequent* meaning is *judicial holiness*. It is denied by those who advocate this view, that sanctification has any reference to essential holiness, inward purity. All the holiness intended to be taught by this Scriptural doctrine is judicial or imputed holiness. Bowing to the force of this latest thought, our new Confession of Faith, instead of giving us a definition of sanctification, presents us this compromised statement: "Sanctification is a doctrine of the Holy Scriptures, and it is the duty and privilege of believers to avail themselves of its inestimable benefits, as taught in the Word of God. A state of sinless perfection in this life is not authorized by the Scriptures, and is a dogma of dangerous tendency." Remark: There is no definition here. However, it may be inferred that sanctification, according to the above, is a process whose tendency is to eliminate sin from the believer, but does not so eliminate as that

“a state of sinless perfection in this life is authorized.”

2. The old view of sanctification. This view holds that sanctification in its *primary* meaning is *essential holiness, heart purity, inward holiness, etc.*; in its *secondary* and *derived* meaning it is *consecration* and consequent *judicial holiness*. It will be observed that the old view starts in its primary meaning upon a higher plain than does the new, and then in its secondary meaning descends to the new. In other words, the new view has taken for its foundation what the old view regards as a secondary teaching of the doctrine of sanctification.

The old view of sanctification is set forth as follows in the Confession of our fathers: “They who are effectually called and regenerated, having a new heart and a new life created in them, are farther sanctified really and personally through the virtue of Christ’s death and resurrection, by his word and Spirit dwelling in them. The dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces to the practice of true holiness, without which no man shall see the Lord.”* “Sanctification is the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto^o righteousness.”† We make these observations on these quotations:

1. What is here called sanctification is a *progressive work* after regeneration.

2. That the meritorious cause of this sanctification, or progressive work, is the death and resurrection of Christ.

*Conf. Chap. xiii, Section 1.

†Catechism: Answer to Question 35.

3. That the instrumental cause of this work is the Word and Spirit dwelling in the heart.

4. The object of this sanctification is to develop what is begun in regeneration.

These observations embody, it is thought, what is held on this doctrine under the old view.

We now present two statements in close connection with this subject, the truth of which all will accept:

1. That regeneration is a perfect but not a finished work. The new creature in Christ Jesus "is produced indeed at first as a *child*; but still he is a *perfect* child, with all the properties of a man—none being reserved to be afterwards supplemented but only developed."*

2. "That the spiritual nature imparted in regeneration is improvable—is developed more and more through life." The child is to become a man. The old man is to be put off and the new man put on continually.

We have said that all would accept these two statements. We suppose they will. We at least have an abiding conviction of their truth when tested both by experience and revelation.

We suppose that we are now upon the boundary of the disputed territory. That we are at the partings of the way,—the one followed by the advocates of the old view of sanctification, the other by the advocates of the new.

a. The old view of sanctification says the *development* of the nature imparted in regeneration is *sanctification* in its highest sense. "Regeneration is the tree being made good; sanctification is the necessary fruit of that good tree."† Regeneration "is the disposition changed;" sanctification "is the new disposition strengthened, confirmed. The one is the leaven de-

*Anderson on Regeneration, p. 171.

†Ewing's Lect., p. 123.

posited in the three measures of meal; the other is the leaven operating upon the mass by degrees till the whole is leavened. The one is the commencement; the other the development of the new life."* "In this restricted sense, it (sanctification) will denote the nursing, nourishing, and uprearing of the child, which, though produced, as we have seen, *perfect*, in respect of its being possessed of all the parts and properties of a man, is nevertheless *but* a child, in respect of weakness; from which condition it is to be reared gradually, like other children, unto the vigor of manhood."† These quotations have been made to clearly show that the development subsequent to regeneration is, according to the old view, sanctification in its highest sense.

b. The new view of sanctification says that the *development* subsequent to regeneration is *growth in grace*. "The consecrated, justified, and regenerated sinner now proceeds to the execution and faithful performance of his consecration. He consecrated himself to obedience. His progress in this, and in the *cultivation and development of the new disposition and affections*; the *strengthening* of 'the new controlling tendency of his nature' is *growth in grace*. Here is ample room for *development*, not only in this life, but in that which is to come. . . . Here is imperative demand for the employment of man's powers, and the means of grace God has given—the Word, the aid of the Spirit, etc."‡ If we are not greatly mistaken as to the import of language, this conclusion is deducible from the several preceding quotations: *that according to the two views we are now reviewing, sanctification and growth in grace are identical*. We cannot be mis-

*Beard's Lect., Vol. iii. p. 33.

†Anderson on Regeneration, p. 175.

‡Review for April, 1880, p. 244.

taken in this conclusion. The language in the quotations under each view is plain. In many respects the expressions are identical. What under the old view is called *sanctification* is called *growth in grace* under the new view. Can it be possible that the learned advocates of these two views are differing in names only, while perfectly agreeing as to the thing named? We leave this question unanswered, farther than the facts already produced furnish an answer for it.

We propose, however, for brief consideration the question: Is there a difference between sanctification subsequent to regeneration and growth in grace? Or are they identical—different names for the same spiritual doctrine? It is proposed in this article to support this proposition: *That sanctification and growth in grace are different names for the same doctrine.* We support this proposition with the following reasons:

1. The definitions given of the two indicate their identity. We have already considered this to some extent in what has been said above. We notice it again briefly. We quote together the definitions which Dr. Beard gives of these two doctrines respectively.

Of sanctification he says: "It has been already stated that sanctification is a farther *development* of the process commenced in regeneration. . . . Regeneration and sanctification are similar, but not the same work. The one is the disposition changed; the other is the new disposition *strengthened, confirmed,*"—*improved*. "The one is the commencement; the other the *development* of the new life." The italics do not belong to the quotation.

Of growth in grace he says: "By a growth in grace we are to understand an *improvement* in spiritual character, a fuller *development* of all the holy exercises and

affections which belong to a Christian experience.”*

We now have before us two definitions—one of sanctification, the other of growth in grace. Wherein do they differ? Except a slight variation in phraseology, we confess our inability to detect any difference.

(1). Sanctification is said to be “the new disposition strengthened, confirmed,” that is, improved. But growth in grace is “improvement in spiritual character”—new disposition. Observe identity.

(2). Sanctification is said to be the “development of the new life.” But growth in grace is the “development of all holy exercises and affections which belong to a Christian experience”—to a new life. According to these definitions, whatever one is, the other is also.

2. Each doctrine, as usually explained, has the same work to accomplish. In regeneration the new life is imparted; holiness is produced; the leaven is deposited. The subsequent work to be performed is the nourishing of the new life; the development of the new controlling disposition; the leavening of the whole lump. Now what is the name of the process by which this nourishing, this development, this leavening is carried on? Or are there two separate and distinct processes necessary for this development, etc.? We reply that, since there is but one thing to be done, viz.: to develop what is begun in regeneration, only one process seems to be demanded. What is this process? We insist that it may be called either sanctification or growth in grace; that these two words name the same doctrine—accomplish the same work.

3. The same agent gives force and effect to each in view of the same object. The object in view by the process represented by each of these doctrines, as we have seen, is the development and improvement of what

*Beard's Lect., Vol. III. p. 44.

is begun in regeneration. We suppose no one will deny that the agent who gives force and effect to these processes is the Holy Spirit. We present, however, two quotations in point: "Sanctification, as it is presented in the Confession of Faith, and by most theological writers, is an extension or fuller development of the process commenced in regeneration. If this is so, the agent and the means employed in the commencement of the process are still employed in its extension. *The Spirit of God is the agent.*"* Of growth in grace, the same author says: "We understand that we are required to grow in these affections which the kindness and mercy of God, and the influence of his Holy Spirit, are calculated to awaken in our hearts." Referring to the reasoning with reference to the agent in sanctification in the above quotation, we argue that the Holy Spirit, having awakened the affections in which we are to grow, is still employed in their extension. The Holy Spirit, then, according to the usual explanation of these doctrines, is the efficient agent therein. Does not this, taken in connection with the fact that each of these doctrines has the same object in view, argue much for their identity?

4. The same *means* are used by the same agent in view of the same object under each of these processes. The Holy Spirit usually operates through media, but is not limited thereto—often operating directly and immediately without the intervention of media. It is not denied that in each of these processes the Spirit may operate directly, in whole or in part, at times. His usual manner of operating, however, in each of these processes is doubtless through media. What is now here affirmed is that the means employed by the Holy

*Beard's Lect., Vol. iii. p. 31.

Spirit in sanctification are the same he employs in growth in grace, and *vice versa*.

(1). The means employed by the Spirit in sanctification are said to be the *Word and Providence of God*. See Dr. Beard's Lecture on Sanctification. The Word of God becomes a means of sanctification when by reading, studying, or hearing it expounded, we are led to self-examination, prayer and active exercise in doing good. "The Providence of God becomes a means of sanctification when it makes solemn and religious impressions upon our minds."

(2). What are the means employed in growth in grace? Dr. Beard in his lecture on growth in grace enumerates five means, viz: *the Word of God, the gospel preached, prayer, self-examination and exercise in doing good*. These five means, it is conceived, are only convenient sub-divisions under the two general divisions of the Word and Providence of God. A little consideration will make this evident.

(a). "The Word of God" and "the gospel preached" are conceived to be the same in substance, since the Word is what is preached.

(b). Prayer, self-examination, and doing good are only results flowing from the application of the Word and Providence of God.

(c). No objection can be conceived to making a like enumeration of means for the promotion of sanctification. Only we should term it a convenient sub-division under the general heads of the Word and Providence of God. See Ewing's lecture on sanctification for this kind of enumeration of means.

It is seen, then, that the means employed in sanctification are the same that are employed in growth in grace, and *vice versa*. When with this we connect the other facts, that the same agent is employed and the

same object is in view in each of these doctrines, is not the case made pretty strong that they are identical?

5. It is extremely difficult, if not impossible, to conceive of the separate and synchronal existence of these two doctrines without confusion and overlapping. At least the writer has found only confusion in his conception thereof; and he has in mind not a few others who confessedly find the same difficulty. Moreover, those who claim a separate existence for these doctrines, in their explanations have not brought system out of this confusion, nor clearly marked the boundary between them. From their presentations of these doctrines we must argue the confused and overlapping conception that lies back in their own minds. We have already presented definitions of these doctrines from respected authorities. The conclusion we drew from them was that they seemed to define the same process; that they might be exchanged and not invalidate the argument or destroy the sense of the writer. This very fact—the seeming identity of these definitions—argues that the conception of the separate and synchronal existence of these doctrines is extremely difficult. They argue confusion in the mind of an author who on other subjects is usually clear and conspicuous.

There is a trite German proverb very apposite just here: *Was klar ist, wahr ist*—they say what is clear is true. Considering these two doctrines in the light which falls from this beacon of investigations, can we say that their separate existence is clear to conception, and that, therefore, their separate existence is true? But pushing forward our investigations under its revealing rays, do we not find confusion in our own conceptions and in the conceptions of others, as indicated by their writings, in reference to the separate existence of these doctrines? and are we not justified in conclud-

ing that their separate existence is not true? If they do not exist separately, must we not conclude that they exist together—one and the same? It is to be admitted, that a thing may be true and at the same time our conception of it may not be clear, satisfactory. But to justify the admission of this exception in any particular case all militating circumstances must be set aside, and the evidence for the fact evident and reasonable. In the present discussion, in order to admit this exception, the militating circumstances—viz: the four preceding reasons must be set aside, and the evidence for the separate existence of these doctrines must be evident and reasonable. That this has not been done, and as far as our investigation goes cannot be done, is the gist of this article. We conclude, therefore, that in proportion as there is difficulty in the conception of the separate and synchronal existence of these doctrines, to that extent the truth of their separate existence is discredited.

6. The representations of Scripture are satisfied with *one process*, which we insist may be called either sanctification or growth in grace. The Word of God is the final resolver of doctrine. Before it, every doctrinal representation must stand or fall. To this standard, then, we come. We come, too, with an abiding conviction of the truth of our proposition.

It has heretofore been insisted that the only work to be performed subsequent to regeneration is to develop whatever is begun in that act. We regard this as a Scriptural and experimental truth. It is thought none will make an issue on this statement. The question now to be resolved under this proposition is this: do the Scriptures represent *two processes* as necessary to this development, or only *one*? We answer, that agreeable to our mode of thinking they represent one

process only as necessary. What is this process? It may be called either sanctification or growth in grace. In elaborating this argument we shall *first* present passages which confessedly teach the doctrine of sanctification. In considering these passages we shall endeavor to show that what is therein called sanctification is what is elsewhere called growth in grace. *Secondly*. We shall present and comment upon passages which confessedly teach growth in grace; endeavoring therein to show that what they teach may very appropriately be called sanctification. It is thought that this mode of procedure, successfully executed, will constitute a conclusive argument that the Scriptures demand only one process subsequent to regeneration for its development. If the Scriptures demand only one process, then certainly there is only one, which is therein sometimes denominated sanctification, at other times growth in grace.

I. We present Scriptures which confessedly teach sanctification:

Matt. xiii. 33: "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Beard, Ewing, Donnell and McDonnold (who quotes approvingly Ewing on sanctification *in toto*) quote this passage as teaching sanctification. They regard the hiding of leaven as *regeneration*; the leavening of the lump as *sanctification*. Granting this to be a proper reference of this passage, we remark—

First, that if the hiding of the leaven is regeneration or the production of the new life, then the leavening of the lump is the process of its development.

Secondly. There is but *one process* presented in this development. It proceeds with the work from the

hiding of the leaven up to the leavening of the whole lump. No other process is hinted at. No other seems necessary.

Thirdly. No objection is seen to calling this process growth in grace. Mr. Barnes, commenting on this passage, says that it is intended "to denote more properly the secret and hidden nature of piety in the soul. The other parable declared the *fact* that the gospel would greatly spread, and that piety in the heart would greatly increase. This declares the *way* or the *mode* in which it would be done."* The leavening describes the way or mode—the process—by which piety is to be increased. What is this but growth in grace? So then we conclude that the one process presented in this passage may be called either sanctification or growth in grace.

Mark iv. 26-28: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that, the full corn in the ear." The same authorities as above cite this passage as teaching sanctification. The germination of the seed would be, we suppose, *regeneration*, or *the beginning of the new life*; the subsequent growth up to "the full corn in the ear" would be *sanctification*. We remark—

First. That the growth here presented can be nothing but the development of what is begun in regeneration.

Secondly. That only one process is here presented to accomplish that development. A second does not seem necessary.

Thirdly. That this passage clearly teaches growth

*Barnes *in loco*.

in grace, if that doctrine is taught in the Scriptures. The illustration is a *growing plant*. "As God unseen, yet by the use of proper means, makes the grass flourish, so God unseen, by proper means, nourishes the soul, and the plants of piety spring up, and bloom, and bear fruit."*

Rom. vi. 19: "I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness unto holiness." This passage confessedly teaches sanctification according to the *old view*, but not so according to the *new*. Consecration is all that is here taught, says the new view. It will therefore be in order to consider—

1. This interpretation of the new view. We cannot agree with the interpretation offered by the learned advocate of this view. We think more than consecration and consequent judicial holiness is contained in the phrase *εἰς ἁγιασμόν* of the passage. We think reference to internal purity is meant. We suggest the following reasons for this view:

(a). All the consecration required is to be found in another word in the passage, viz: yield—*παραισθήσασθε*. This yielding, giving up, setting apart our members as servants to righteousness, is consecration. See this use of *παρίστημι* in Lk. ii. 22; Rom. xii. 1; Eph. v. 7; Col. i. 22, 28. The verb is in the aorist tense. It, therefore, describes "a state or condition to be instantly acquired, and that state is *complete and final*." Now to proclaim another consecration in the phrase *εἰς ἁγιασμόν* is to destroy this grammatical law, upon which so much depends, and to introduce two consecrations, which confessedly are not needed. "Conse-

*Barnes *in loco*.

crate your members servants to righteousness unto consecration," does not have the ring of Paul's stern logic. We must, therefore, think that the term *ἀγιασμός* as used here means something else than consecration and consequent judicial holiness.

(b). We maintain that it has reference in its meaning to inward purity. This passage abounds in antitheses. From the import of one member of the antithesis we learn the import of the other. The antithesis to which we call attention is between the phrases "unto iniquity" and "unto holiness"—*εἰς τὴν ἀνομίας* and *εἰς ἀγιασμόν*. If we can determine the meaning of one member of this antithesis, we have the key to unlock the meaning of the other. Let us, therefore, examine the meaning of the first member of this antithesis—*ἀνομία*.

"*ἀνομία*, pr. *lawlessness*; then *violation of law, transgression*, referring in N. T. to the law of God: I John, iii. 4 bis, *whosoever committeth sin, committeth also transgression; for sin is the transgression—ἡ ἀνομία*—sc. of God's law; here *ἀμαρτία* is the more general term, and *ἀνομία* is used as parallel and nearly synonymous with *ἀμαρτία* No. 2, viz: *transgression, unrighteousness, iniquity*."* From this definition, is it not obvious that *ἀνομία* describes a *real, inward state of the heart or soul*—a state in which all the faculties of the soul are lawless; a condition in which all the tendencies of the heart are against God's law? A state of inward, heart impurity? We think this cannot be denied.

The import of this member of the antithesis being determined, can we not determine the import of the other? It will be the opposite. *ἀσopia* describes a state of inward, of soul impurity. Does not *ἀγιασμός* its opposite, refer to a *state of inward, of soul purity*?

* Robinson's Greek Lexicon.

We so conclude. We cannot see the defect in this reasoning. We, therefore, reach the conclusion, that this text is not susceptible of the interpretation sought to be given it by the new view of sanctification.

2. It is now maintained that this text teaches a progressive development of the new life from the initial consecration unto or for the purpose of the promotion and practice of holiness. Bloomfield *in loco*: comment on *εἰς*.

(a). The progressive development in this passage begins at the yielding of the members servants to righteousness, and proceeds *εἰς ἁγιασμόν* (for the purpose, etc).

(b). The process by which this development is carried on is not named in this passage. What is it? The advocates of the old view call this process sanctification. We do not object to this name, but insist that growth in grace would be just as appropriate.

(c). Further, we insist that there appears no need here for two processes. One thing is to be done—the development of the new life in the practice of holiness. One process only seems necessary to accomplish this.

Heb. xii. 14: "Follow peace with all men, and holiness, without which no man shall see the Lord." It is in order for us to show—

1. That consecration is not the meaning of *ἁγιασμός* as used here. We reason thus:

(a). Those addressed are undoubtedly Christians. To deny this is to set aside the force of the whole context. If they are Christians, then their consecration was long ago made and their judicial holiness attained. Bearing in mind that according to this theory consecration is made once for all and never to be repeated, does it not seem irregular to exhort these Christians to follow after or pursue that which they already possess?

Now, if the verb used here (διώκω) meant *to follow out* or *to execute*, then some congruity could be seen in giving to ἁγιασμός the meaning of consecration. "Follow out your consecration" is sensible enough. But "pursue, follow after, in order to overtake your consecration," does not yield so good a sense. And this is the New Testament meaning of this word. Because consecration does not yield a good sense, when substituted for ἁγιασμός, we conclude it is not the meaning.

(b). Again, whatever ἁγιασμός may mean, the possession of it in this text constitutes a meetness for heaven. "Without which no man shall see the Lord." Now, if consecration and consequent judicial holiness is the meaning of ἁγιασμός here, they, too, will constitute a meetness for heaven. It has a higher meaning than they in this passage.

(c). What is that meaning? Because to be ἁγιασμός constitutes a meetness for heaven, we conclude its meaning must refer to the immortal part of man—to the soul. It is real, inward, soul purity. Let it be observed that we do not affirm that holiness is the procuring cause of admission to heaven. Faith is the procuring, and Christ the meritorious cause of our admission; from which this inward purity flows as an effect. Still it is true that without this effect "no man shall see the Lord."

2. This text under the old view is a proof text of sanctification. We admit its force. Our task is now to show that what is here called sanctification is what is elsewhere called growth in grace.

(a). This text teaches that those Christians addressed were to pursue earnestly the practice of those virtues and the use of those means which would promote peace among their fellow men and holiness in their lives. To promote holiness is to free more and

more from the influence and tendencies to sin—to put off the old man and put on the new—to strengthen the spirit in its conflict with the flesh. But to do all this is growth in grace.

(b). A process is indicated in the verb διώκω. The illustration therein is that of a warrior or hunter pursuing eagerly an object of war or of the chase. The excitement and exercise incident to these pursuits enliven and strengthen the physical man. So spiritual excitement (of a proper kind) and exercise enliven, strengthen and develop the pure, holy tendencies begotten in regeneration. This is sanctification. Is it not also growth in grace? We so conclude.

I. Thes. iv. 3-7: "For this is the will of God, even your sanctification, that ye should abstain from fornication. For God hath not called us unto uncleanness, but unto holiness." The words "sanctification" and "holiness" in the above are translations of *ἀγιασμός*.

1. That consecration is not the meaning of *ἀγιασμός* here, we refer *first* to reason (a) under previous Scripture. *Secondly*. There seems to be an antithesis between "unto uncleanness" and "unto holiness." The antithesis may not be strictly perfect, yet it seems to present two states directly opposed to each other. The same argument applies here as under Rom. vi. 19. We deem elaboration unnecessary.

2. This passage, it is claimed, teaches sanctification. Does it not also teach as forcibly growth in grace? Let us examine.

(a). We maintain in the name of the Grammars and Lexicons that *ἀγιασμός* is not an abstract; and that it denotes a process rather than a result. The law has been laid down that all nouns in the Greek are abstracts which are formed by adding to their stems these

terminations: *σις, σια, α, η, ος, ουρη* and *μος*.^{*} Now it is found that *ἀγιασμός* has the termination *μος*. It is, therefore, concluded to be an abstract. We deny the correctness of the above classification, and consequently the conclusion that *ἀγιασμός* is an abstract. Professors Hadley, of Yale, and Goodwin, of Harvard, say, that the suffixes *σις, σια* and *μος* form "*verbals denoting action*."[†] Of course it is to be understood that these suffixes do not form "*verbals denoting action*" unless the stem to which they are added is a verbal stem. Is the stem of *ἀγιασμός* a verbal-stem or noun-stem? Robinson, in his *Lexicon of New Testament Greek*, and Liddell & Scott, in their *Lexicon of the classics*, say that *ἀγιασμός* is from the verb *ἀγιάζω*. Its stem is then a verbal stem, and the addition of the termination *μος* to this stem forms a "*verbal denoting action*." When these high authorities say that "*verbals denoting action*" are formed by the suffixes *σις, σια* and *μος*, we certainly are justified in saying that *ἀγιασμός* is not an *abstract*, but a *verbal denoting a process rather than a result*.

(b). What is this process? "The development of the new life," says Dr. Beard. This development is sanctification. Does growth in grace differ in any respect from this? Is not growth in grace "a fuller development of all the holy exercises and affections which belong to a Christian experience?" Where is the difference? Are they not identical?

We present one more passage which is claimed to teach sanctification. John xvii. 17: "Sanctify them through thy truth: thy word is truth." This passage presents to us the verb *ἀγιάζω*, from which the noun *ἀγιασμός* is derived.

^{*}Review for Jan., 1881. Art.: Sanctification.

[†]Hadley's *Greek Gram.*, p. 124; Goodwin's *id.*, p. 182.

1. It is concluded (new view) that this passage teaches only the setting apart of the disciples to the work of redemption, which was done "instantly and thoroughly."* We deny and answer—

(a). That the Savior had already set them apart to this work. Mk. iii. 13-19: "And he ordained (*ἐποίησε*) twelve, that they should be with him, and that he might send them forth to preach," etc. The same verb is used in Rev. i. 6: "And hath made (*ἐποίησεν*) us kings and priests unto God and his Father." It is not difficult to see here the allusion to the ceremonies of inauguration into the kingly and priestly office. We therefore conclude that on a mountain in Galilee the Savior ordained, inducted the twelve disciples into the office of the ministry; and that consequently he could not have been praying for that at this time.

(b). This setting apart, for which it is claimed the Savior was praying in this passage, was done, it is said, "instantly and thoroughly," because the verb here used is in the aorist tense—*ἀγιασόν*. It is good grammatical law to say that "the aorist describes a momentary action, or a single act." But this is not *all* the law written about the aorist. There is an aorist which the grammarians call "the inceptive aorist." "When the present denotes a *continued state*, the aorist may denote its *inception*."† There can be no dispute that *ἀγιάζω* in the present denotes a continued state or condition, however much individuals may differ as to the exact character of the state itself. We, therefore, conclude that whatever may be the state or condition described by this verb, its use in this passage in the aorist denotes the inception, the entrance into, the beginning of that state or condition, which is

*Review, Oct. 1882, pp. 398-99.

†Hadley's Greek Grammar, p. 167; Goodwin's id. p. 247; note 5, (b).

to be increased and enlarged through the instrumentality of the truth. It is not a state finished and complete.

2. What was the state into which the Savior prayed that his disciples might enter and progress? What state was it into which they had not yet entered? Not into the office of the ministry, because the Savior himself had previously inducted them into this. Not a state of holiness, of freedom from sin, because they entered that state in regeneration. Yet this is doubtless embraced in the development. The ignorance of the disciples of spiritual things, especially of the spiritual nature of Messiah's kingdom, was so great and profound, that very appropriately it could be said that they had not yet entered into a state of growing comprehension of these things. They must be emancipated from ignorance, error, and prejudice. That his disciples might enter into this state of emancipation, so needful for their future work, we understand the Savior to pray in this passage. This emancipation was to be effected through the truth as God should reveal it unto them. Was this emancipation instant or gradual? Guided along by analogy we should guess that it was gradual. But we are not left to analogy to decide this question. The case of Peter and the vision of unclean beasts is in point. Peter at this time—several years after the death and ascension of the Lord—was not entirely free from his Jewish prejudices, and fully instructed in the cosmopolitan nature of Christ's kingdom. We, therefore, conclude that this work was gradual. It is called sanctification. Is there any reason why it should not be called growth in grace? It was a development. The truth was the instrumentality. It was a work of grace. Human agency was not excluded. Is it not in every element a growth in grace? It so appears to us.

II. We propose to present a few passages which confessedly teach growth in grace. As heretofore announced, we shall attempt to show that the teaching of these passages is as appropriately called sanctification as growth in grace.

Eph. iv. 11-16. We remark on this passage—

1. That it undoubtedly teaches what is known as growth in grace. "But speaking the truth in love, may grow up into him in all things." The same verb is used here as in II. Pet. iii. 18.

2. It is equally sure that this passage teaches sanctification. "For the perfecting of the saints—*ἀγίων*." This is all the advocates of sanctification as a separate and distinct doctrine claim for it—"the perfecting of the saints."

3. It is confidently submitted that there is only *one process* indicated in this passage. The preaching of the Word seems to be the instrumentality of the process. What is this process? We are at liberty, we insist, to call it either sanctification or growth in grace, just as we may choose.

Eph. iv. 22-24. In this passage we have presented both the influence and effect of the Holy Spirit in promoting the development of the new life.

1. The influence, or point of contact of the Spirit is exhibited in verse 23: "And be renewed in the spirit of your mind." Meyer and the latest Biblical critics translate this verse: "And be renewed in the (Holy) Spirit in your mind."

2. The Holy Spirit immediately or mediately acts upon the mind or soul. From this operation flow two effects: the putting off the old man and the putting on the new (vs. 22 and 24).

3. It is evident that only *one process* is in operation here. The Holy Spirit, operating on the mind through

media or without media, inaugurates this process and carries it forward.

4. This process is called growth in grace. It may be called sanctification, for it concerns "the former conversation"—*τὴν ποτέραν ἀναστροφὴν*—the whole manner of former life, inward and outward.

Other passages might be cited and commented on, but we deem their citation unnecessary, as the citations already made are sufficient to indicate the mode and scope of this argument. Upon the foregoing six reasons we poise our proposition that growth in grace and sanctification are identical. Are the reasons well taken and legitimately supported? Then our proposition is the inevitable conclusion to which they converge.

We conclude this article by modestly suggesting, that if the view herein taken of the identity of these two doctrines be correct, we have a common ground upon which the advocates of the old and new view of sanctification in our communion can meet, clasp hands and re-cast a definition of sanctification for the new Confession of Faith.

THE DIGNITY AND POWER OF THE GOSPEL.*

ROMANS I. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

WHEN the great apostle preached the distinctive doctrines of the gospel on Mars Hill in Athens, he was greeted by some with derision. He also expressly tells us that the gospel was "to the Greeks foolishness." This temptation to be ashamed of the distinctive doctrines of the gospel recurs with every generation, and presents a perpetual obstacle to the Christian faith.

One reason for this inclination to cast contempt upon Christianity arises from the stupendous character of its doctrines. The gospel staggers our faith by the greatness of its claims. It implies an exigency in human affairs which human pride is very slow to recognize.

In coming forward when the apostle did as a champion of a new plan of salvation, there were three contingencies in which he might have been put to shame: (1) He would have been put to shame if, in providing a remedy for human sinfulness, he had over-estimated the extent of the calamity for which he had come to propose a remedy; (2) He would have had an occasion to be ashamed if the gospel as a remedy had been manifestly inadequate; (3) he would have been put to shame if the evidence had failed him upon which he relied to establish the claims of the gospel.

*Preached before the Senior Class in Waynesburg College, June 24, 1884, by G. F. Wright, D.D., author of *The Logic of Christian Evidences*, etc.

But in all these respects the apostle was confident that he could vindicate the gospel.

I. The exigency was great.

The necessity for some new and untried remedy for the ills of the world at the time of Christ was manifest on every hand. Sin was universal. This it was no difficult task for the apostle to prove, and it betokened a deficiency in all former methods for the promotion of peace and virtue.

The apostle was himself a Jew, and knew too well the prevalent sins of his own race. The scathing words with which the Savior had denounced the hypocrisy of the Pharisees, were not exaggeration. The Jewish law had not produced the righteousness which is acceptable to God. Its work was done; it had filled the measure of its days, and the time had come for laying it aside. Whoever henceforth should rest his hopes upon the Jewish law would find himself leaning on a broken reed.

The apostle was likewise familiar with the culture of the Greeks. His childhood had been spent in the midst of the allurements of that remarkable civilization. In latter years he had preached the Gospel in all the leading cities of Asia Minor and Greece. The epistle from which our text is chosen was probably written from one of the most remarkable centers of Grecian culture. In the cities of Macedonia, in Athens, in Corinth, in Ephesus and in Antioch the apostle had had ample opportunity to measure the strength of Grecian culture, and to learn how far art and literature and politeness of manners can go in changing the human heart.

Again: Paul was a Roman citizen, and everywhere travelled under the protection afforded by that puissant name. He was familiar with the marvellous organiz-

ing power which held together the Roman empire. In that empire, the power of law, both civil and military, had done its utmost for the regulation of human affairs.

But Grecian culture and Roman authority, tried by the apostle's standard, were, like the Mosaic law, found wanting. They could not change the heart. They could not comfort the sorrowing. They could not give peace of conscience to the guilty. They could not give a hope which should triumph either over the ills of this life or over man's just forebodings respecting the life to come.

The fearful indictment which, in the first chapter of Romans, the apostle brings against the civilization of his day is amply justified by the testimony of heathen writers themselves. The morality prevalent in Greece and Rome in the palmiest days of their civilization was abominable immorality. The Pharisees were compared by the Savior to whited sepulchres which had never been white-washed, and to platters whose outside even it was not deemed worth while to clean.

With perfect assurance could the apostle assert that by the deeds of the law no flesh should be justified. The need of some new influence to resist the corruption of sin was imperative. To this the deepest convictions of the ancient world everywhere gave assent, and there was a prevalent expectation upon the part of the pious and more thoughtful that God would bring them some new form of deliverance. With the Psalmist they might well infer that it was time for the Lord to work, since the wicked made void his law. The apostle therefore had no need to be ashamed of presenting a *new* remedy for the ills of the world; for these ills were great and increasing. The world might fitly be

compared to the woman with an issue of blood who came to Jesus for healing. As she had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse; so the world had suffered much from many false religious teachers, and had spent all it had upon culture and civilization and still was growing, not better, but worse.

II. An adequate remedy proposed.

Nor did the apostle have occasion to be ashamed of his message of salvation. He proclaimed a remedy that would seem to be adequate. He purported to come with a divine commission—to be the bearer of a heavenly message, and to bring assurance of supernatural aid.

In conception the gospel infinitely transcends every religious system which had gone before. The apostles preached a *love* of God so great that it induced the Divine Word to become flesh and dwell among us. They proclaimed a *justice* of God so stern that sin could not be forgiven except through the sacrifice of his only begotten Son. They proclaimed a Church of God so flexible in its form, so spiritual in its aspiration, and so instinct with the life of God, that the gates of hell should not prevail against it.

“Great is the mystery of godliness.” The scheme of the gospel is grand enough. The remaining question pertains to its truth. Is it true that the Divine Word was made flesh and dwelt among us? Is it true that the Holy Spirit dwells in the Church of Christ, and is ready to take up his abode in every penitent heart? Is it true that the Spirit of God helps our infirmities, and makes intercession for us with groanings that cannot be uttered? The apostle certainly believed these things to be true.

III. The remedy adequately attested.

The confidence with which the apostles and early Christians preached these doctrines is an important evidence of their truth. It was manifest that those who originally proclaimed the gospel were confident of their ability to substantiate its claims. They could prove the gospel to be the power of God; they could prove the divinity of their Savior, and so the reality of his power to forgive the sins of men and to change their hearts.

The gospel as preached by its early votaries was essentially supernatural and miraculous, and they were not ashamed of it in this character. Everywhere they appealed to the resurrection of Christ to substantiate the supernatural claims of their Master. Upon the reality of the resurrection they staked their representation and rested their hopes. Unless they could make men believe in the reality of the resurrection, they had no expectation that they could persuade them to accept the spiritual doctrines of the gospel. Indeed, the essential element of the gospel consists in the supernatural power ascribed to Christ of drawing all men unto him.

The apostles, however, in proving their divine commission, were not limited to the evidence which rests upon the miracles they had witnessed. The promises of Christ were prophecies awaiting perpetual fulfillment. He had promised that his Spirit should abide with the Church forever. He had promised that those who should come to him for rest would find peace unto their souls. The apostle, when he wrote his epistle to the Romans, could appeal to the fulfillment of these promises, in the lives and experience of his converts, and could verify his doctrine by pointing to the varied fruits of grace which sprang up in the wake of his

preaching. The fruits of the gospel are such as are not borne on any other tree.

Paul was not ashamed to appeal to the churches which he had already founded as illustrations of what the gospel could do for men: it changed the purposes of the early believers; it purified their hearts; it raised their aspirations; it produced in them an indifference to worldly emoluments and an unselfish devotion to the interests of other men which continues to be the admiration of the world. The apostle therefore had no occasion to be ashamed of the gospel. He had no occasion to be ashamed of its aims, of its origin, or of its work; and he was not ashamed of it, but committed himself unreservedly to the work of preaching it, and staked everything he had upon its success.

What now is the state of the question after the lapse of eighteen centuries? Are the conditions of the problem substantially the same as when the words of our text were uttered? Does the world need the gospel now as much as then? Is the gospel as adequate to the wants of the nineteenth century as to those of the first? Are its present evidences as convincing as those which appeared to its first converts?

To each of these questions we unhesitatingly answer, yes. Outside of the influence of Christianity, there has been no moral progress for these eighteen hundred years since the advent of Christ. Remove from modern civilization all the elements that are distinctively Christian, and it would be as powerless to restrain sin, as helpless in promoting virtue, and as incompetent to foster well grounded hopes of heaven, as was the civilization of Greece and Rome. Without the ameliorating influences and the animating hopes of Christianity, it is a question whether life would really be worth living. The material elements of our civilization would

of themselves be of little avail for the protection of the weak, for the success of the unfortunate, for the deliverance of such as are under the power of temptation. The powers of steam and electricity are altogether mechanical. What avails it that we can ride from city to city in palace cars, or can send messages around the globe on the wings of the lightning, if these journeys be in the pursuit of sensual pleasures, and these messages are the expression of selfish greed? Indeed, we should say that more than ever before there is need of the gospel to prevent the race from being ground to powder beneath the material agencies it has evoked like a spectre from the vasty deep. In the time of the apostles, sin did not decrease in proportion to the prosperity attained by individuals or communities, or to the power acquired by men. Indeed, it was the most successful classes whose wickedness was the most pronounced, and whose corruption was most shameless. Now, as then, the great want of the world is not a change of place or position, but a change of heart—a change for the production of which nothing is adequate but the indwelling of God's Spirit, and the manifestation of that love which appeared in his crucified Son, our Lord and Savior Jesus Christ. Human nature to-day is no less pronounced in its evil tendencies, than when the apostle penned this memorable epistle to the Church at Rome. The wolf does not yet lie down with the lamb. The modern business corporation is not yet the type of disinterested benevolence. The lion does not yet eat straw like the ox, nor do the bear and cow feed together. But in spite of all the ameliorating influences of Christianity, even in the most favored regions, man's inhumanity to man continues to make countless thousands mourn. The scriptural doctrines concerning the universal prevalence of sin can-

not be denied. The standing armies of the world proclaim our belief in the fact; the jails and prisons and officers of the law announce it; the columns of the daily press are burdened with the records of human guilt; the lower wards of all great cities, and the countless victims of lust and intemperance present the doctrine of man's depravity in incarnate form. No, we need not be ashamed to carry the gospel to the most favored inhabitants of the nineteenth century. In doing this we will not be "carrying evils to New Castle." We will not be calling a steam fire engine to extinguish the flames of an insignificant brush-heap, nor summoning the physician to heal some trifling ailment. The sin and suffering of the world still cry to heaven for relief. There is no incongruity in offering supernatural aid to the world in the same terms that formed the burden of apostolic preaching. A salvation which demanded miracles for its foundation is none too great for the wants of our times. To keep our religious temples unspotted from the world, to check the greed of our business corporations, to restrain the unscrupulous desires of our office-holders and the ambition of our statesmen, to preserve the purity of our homes, and to resist the ravages of intemperance, calls for the presence of him who could drive the money-changers out of the Jewish temples, who could heal the sick, who could open the eyes of the blind, who could raise the dead to life, who could say with truth that all power both in heaven and on earth was given into his hands: "Lo! I am with you always, even unto the end of the world."

The boldness with which we may preach this gospel has not diminished with the lapse of time since the apostolic days. We hear it said that the signs and wonders with which the gospel professed to have been

inaugurated have become a burden to Christianity. This is altogether a mistake. The gospel is still essentially a supernatural religion. The Holy Spirit, whose presence is promised to the Church, is not a gift of nature, but of supernatural grace. The justification promised to believers is not that arising from the works of the law, but is a righteousness of God, which is apart from the works of the law, and is bestowed on us through faith in the atoning work of Christ. These are doctrines which imply God's continual personal presence in the world; and our belief in them can rest on nothing short of divine authority. We believe that God was in Christ, reconciling the world unto himself.

It was certainly fitting that such transcendent messages should, on their first announcement, be substantiated by miracles. A messenger bringing such announcements would need the seal of miraculous gifts. It may, indeed, be hard to prove that miracles have been performed, and it ought to be hard to prove them, for the doctrines they substantiate are hard to prove; and it is well that the original promulgators of these doctrines were called upon to face the difficulty at the outset, and to show that they were endowed with supernatural power.

We have not with us, indeed, the original witnesses to the resurrection of Christ; and so we have not all the evidences on which the apostles relied to substantiate the reality of that supernatural event; but we have much evidence not available to the apostles. The gospel has been on trial for more than eighteen centuries. Its continued triumphs are a miracle of prophecy fulfilled. The promises of the gospel have continued, from age to age, to meet the wants of the weary and heavy-laden. Christ has established a kingdom

against which the gates of hell have not prevailed. It is difficult to conceive of any class of trials to which the Church can be subjected which it has not already passed through and survived. This ability of the gospel to sustain its character, and to meet the varying wants of mankind, is adding new strands to the cable of evidence which binds us to the historical facts proclaimed by the apostles.

We have no occasion, therefore, to be ashamed of the evidence to which we appeal. The material discoveries of the nineteenth century cannot rob these evidences of their force. The lapse of time, instead of diminishing the strength of historical evidences, has in many ways confirmed these evidences. That hostile criticism has not succeeded in discrediting the records of the gospel, and that worldliness and self-seeking, and the misconceptions of illogical defenders have not defaced its beauty, perverted its character or destroyed its influence, constitute the miracle of later ages. The ability of Christianity to endure the ordeal to which time and advancing scholarship subject it, establishes its supernatural claims upon an ever widening basis, and adds to the evidence compelling us to regard the system as a unique, divine production of permanent necessity for the moral development of the human race.

We have, then, no occasion to be ashamed of the gospel. The world needs it as much as ever; its provisions are as adequate to the wants of the nineteenth century, as to those of the first. Its power was never more marked than it is now when preached in faithfulness and practiced in simplicity. It is not the gospel of which we need to be ashamed, for it is still the wisdom of God and the power of God: that of which we need to be ashamed belongs to our own conduct with respect to the gospel. We may well hide our faces in

shame in view of the luke-warmness of our love and half-hearted character of our Christian devotion. The Captain of our salvation, for the joy of saving the world, endured the cross and despised the shame of the world's most lowly condition. The heart of the great apostle would not suffer him to rest so long as there was a city or a kingdom in which the gospel had not been preached. But alas! the gospel is now too often crucified in the house of its friends. What does it mean that we can look upon the face of God's anointed and then look upon the world which he came to save, and not be fully possessed of a missionary spirit? Why do we so habitually make the service of Christ a matter of convenience, and not of duty? Why have we so often, as students, so often counted that as lost time, which we have spent on our spiritual culture?

THINGS SHAKEN AND UNSHAKEN.

"Yet once more, I shake not the earth only but heaven also. And this word, Yet once more, signifieth the removing of those things that are shaken, as of the things that are made, that those things which cannot be shaken may remain." (Heb. xii. 26, 27.)

WE all admire stability and firmness. Now that the clash of arms is no longer heard, the smoke of battle cleared away, and the chasm that once divided our nation has been bridged by brotherly kindness and the feelings of reciprocity and peace, we all regard with admiration the spirit of Thomas as displayed on that memorable day which gave him the name of "the Rock of Chickamauga;" and, with feelings unchanged, we lay the same trophy at the feet of Jackson "the Stonewall."

We love unswerving adherence to principle, and unabating devotion to the right. No matter where, or in whom, we find these characteristics, they always call forth our admiration and praise. Especially do we love firmness of character and stability of mind in the follower of Christ. And nowhere, perhaps, is it more needed. The temptations, allurements and enticements incident to the Christian life are so numerous, so potent, and so assiduously plied by the wily enemy of our souls, that, without determined firmness, and fixedness of mind and heart, the Christian is destined to many humiliating falls. But with all our admiration for the firm, stable and permanent, we encounter the unstable, fading and perishing everywhere. "A double minded man is unstable in all his ways." "The doubting soul is like a wave of the sea, driven of the wind and tossed." "Fading is stamped on all below," and change and decay meet us at every turn.

I. We may notice some of those things which are, or are to be shaken: There are things of the past which have been shaken. Dissolution has seized upon them, and their glory and power have departed. Among these may be counted the old Mosaic dispensation. Its ceremonial law with its multitudinous rites, and its various types and shadows prefiguring "Him that should come," has passed away. In the advent of Christ the necessity of resorting to types and shadows to present him was done away. Hence this law has been shaken and removed.

In Moses' time polygamy, drunkenness, deception, and many sins of like grossness were practiced and tolerated. It is unjust for us to judge that people by the light of the nineteenth century. The people of God then were vastly in advance of the age in which they lived, notwithstanding their acts sometimes call forth *our* condemnation. But with the incoming of that "true light, which lighteth every man that cometh into the world," such tolerance was uprooted. Such sins were revealed in all the blackness of their true character, and are condemned and shunned by all good men. The old views of these sins have been shaken.

The character of the religious services was very cumbersome, and to us they seem very unsatisfactory. But the old Levitical regime with its multitude of sacrifices and offerings of bulls and goats, and of the fruits of the ground, and its high priest entering into the holy place made with hands once a year with the blood of beasts, has been shaken and removed. Jesus Christ made a high priest forever after the order of Melchisedec hath, by the precious sacrifice of himself and with his own blood, entered the holy of holies in heaven, and made atonement for us. He now is our loving High Priest who "ever liveth to make inter-

cession for us," and by whom "we have access with boldness" unto God. Here then is one of the things of the past that has been shaken. But we are not living in the past. The present and the future demand all our attention and concern. As we turn in this direction we see:—

1. The power of Satan and evil as manifested in the various forms of unbelief and sin. Truly here is a mighty object that confronts us. It is broad as the earth, and deep as hell, and is exalted above all that is pure and holy, lovable and good. We ask, Shall it remain? Oh, no; it shall be mightily shaken.

Satan's power is to deceive; and every deception of his shall finally be removed. It was by his deceptive arts that Eve was induced to partake of the forbidden fruit. Eve's deception was removed. Banished from Eden and all its joys, and beholding the cherubim, with flaming sword that turned every way, guarding the way of the tree of life, she realized that God's word, "Thou shalt surely die," was true, and that the devil had lied to her.

Although the devil is represented as "a roaring lion, seeking whom he may devour," his principal strength lies in his ability to deceive. In his conflict with the Savior, he uses no weapon but deception. Twice he tried to deceive him as to the true meaning of the Scripture, and failing in this he tells a deliberate and monstrous lie. The devil is abroad with his deceptions still. To one he whispers, "There is no God," and straightway there is heard glib talk about "*protoplasm*" which exists, the germ of all things, yet itself was *never made*; about "*evolution*" without an *evolver*; and about an "endless series," one end of which is in plain view. What consummate absurdity! Yet, like drowning men clutching at straws, men

eagerly grasp the deception and cling to it with a wonderful tenacity. But God will one day give them an unmistakeable assertion of his claims, the deception of Satan will be shaken, and their delusion will be removed. Happy will it be if that day bring with it opportunities of salvation. To another he says, "There is no reason in the Bible and religion." And then we hear it said that none of the learned have ever become followers of the lowly Nazarene, and that the religion of the Bible is fit only for old women and weak-minded men. Strange declaration! We wonder how it can be made in face of the fact, known to all who read, that the Universities of Gottingen and Berlin, Oxford and Cambridge, St. Andrews and Aberdeen and many others were founded and perpetuated by Bible men—followers of Christ. They seem to forget that the science of to-day owes much to its Faraday, its Forbes, its Carpenter, its Torrey, its Hitchcock, and its Dana, and that all these are Christian men. They have apparently forgotten that God himself invites them, saying: "Come now, let us reason together." The truth is, it is only because men *will not* reason, that they are finally lost. The time will come to those who scoff at religion as senseless and without reason when their only regret and unspeakable anguish will be the knowledge that they persistently refused to reason about these things. This deception shall be so shaken that its true character shall be revealed and its illusion shall be dispelled as the lightest mist under the noon-day sun.

To still another he presents the idea that there is nothing certain beyond the scope of time and sense. Hence we hear men saying: "The phenomena of matter and force lie within the range of our intellects, and as far as they reach we will push our inquiries.

But behind, and above, and around all, the real mystery of the universe remains unsolved, and, as far as we are concerned, is incapable of solution."—*Tyndall*. And again: "Why trouble ourselves about matters of which, however important they may be, we do know nothing and can know nothing."—*Huxley*. Although men may accept this delusion and reject the Revelation which has been given them, they will finally receive such a revelation of divine power and justice that they will be quite certain of something in the beyond. Agnosticism shall be shaken and those who have so fondly embraced the delusion will curse in fruitless frenzy forever their arch-deceiver and their own blindness. There are many deceptions, of which the devil is the father, which may ruin countless souls, yet they shall all finally be shaken and removed.

We are warranted in making such statements by the testimony of unbelievers themselves. Hume says, "I am affrighted and confounded by the solicitude of my own philosophy." Voltaire, taking a retrospect of his life and considering candidly and honestly his own impulses and beliefs, exclaims: "I wish I had never been born; I am abandoned by God and man." Spira, his breath fast failing and his strength all but spent, with the strongest agony depicted upon his countenance, cried out: "My sin is greater than the mercy of God; he allows me no hope." So saying he passed into the eternal world. Hobbes, who has been styled the prince of English infidels, said as he passed away: "I shall be glad to find some hole at which to creep out of the world." Newport plunged into eternity screaming: "Oh! the insufferable pangs of hell and damnation."

Truly by each of these testimonies is the deceptive power of Satan shaken. But in the last times the

mighty angel shall lay violent hold upon the great deceiver and bind him and cast him into the bottomless pit, that he shall deceive the nations no more. John tells us of his end: "The devil that deceived them was cast into the lake of fire and brimstone, * * * and shall be tormented day and night forever." (Rev. xx. 10.) His power shaken? Aye, shaken and removed.

2. The excuses of the ungodly may seem very plausible now, but shall finally be shaken to shreds. Some will say: "I haven't time to be religious." Yet they cannot fail to see that those who are religious have time for the discharge of all duties imposed by the State, society, and their families. It is evidently a delusion and a snare of the devil. But it shall be shaken and dispelled, when the time shall come, that must come to us all, in which the memory of squandered time and wasted opportunities shall fill the mind with self-condemning grief.

Another will say: "I am good enough." But that excuse will be removed, when the light of eternal glory and purity shall shine through that soul and reveal to it the truth that: "All thy righteousnesses are as filthy rags in his sight;" and trembling and self-judged, it shall hear the awful words: "He which is filthy, let him be filthy still." And still another says: "There are so many hypocrites in the Church." Ah! my friend, because there is counterfeit coin in circulation will you cease striving to secure the genuine? Your excuse shall be shaken in the judgment and you will realize its folly when you find yourself taking position at the left hand of the Judge, where all the hypocrites are, and with them going "away into everlasting punishment." There are no hypocrites in heaven; hell is full of them. Do you despise them? Wisdom would suggest that you fail not to improve

the only opportunity of escaping everlasting association with them.

3. This vast universe, with all its grandeur, strength, and loveliness, shall be shaken. This earth shall tremble from pole to pole and from centre to circumference. Those mountains capped with the everlasting snow, resting their broad bases in the very heart of the earth, shall be moved out of their places. Those hills, "rock-ribbed and ancient as the sun," shall crumble at the touch of the Omnific Hand that made them. Those plains and valleys shall be wrested from the couch in which they have so long reposed; the islands shall be loosed from their fastnesses in the depths of the sea, and shall pass away. "There shall be a great earthquake," and "the earth and the things that therein are shall be burnt up." The sun, snuffed as the spark of an extinguished taper, shall become black as sackcloth of hair, and the moon shall be as blood. The stars also shall fall "as a fig-tree casteth her untimely figs, when she is shaken with a mighty wind;" "and the heaven shall depart as a scroll when it is rolled together." And amid all the chaos of disorganizing matter and while the smoke of dissolution is yet scarcely lifted, shall be heard the great and mighty voice saying: *It is done.* But we turn from this. While all these shall be shaken and removed there remain:

II. Those things which can not be shaken. Of these we may notice:—

1. *The reliability of our personal consciousness.* Consciousness is defined to be "*the power by which the soul knows its own acts and states.*" The soul is aware of its acts. I may think, remember, love or hate, and I will recognize those acts. I know they are my own. It knows its own feelings whether sad

or joyful, gloomy or gay. It recognizes in itself a personal existence and identity. The saying of Descartes: "*Cogito, ergo sum*," is pre-eminently appropriate. It means more than merely, "I think, therefore I am;" it means *conscius sum*, I know myself directly and positively as a being. We know we are the same persons to-day that we were yesterday. Yea, more, we may retrace our lives to the very first act of intelligence, if our recollection will carry us thus far, and we recognize the sameness of our individuality. It realizes its state of moral freedom. We feel that we are free, that we act independently. We have a sense of the power of choice. With this state of freedom and independence comes the feeling of personal accountability. If we act in and of ourselves, we are certainly responsible for our actions. We feel it; we know it. This is consciousness—*knowing with or within* the knowing agent. One infidel has said: "All our knowledge is of states of consciousness." We are glad for this acknowledgment. It concedes the character and realm of consciousness. It strikes a death blow to materialism and makes available, as Christian evidence, all our spiritual experience.

2. *The doctrine of immortality.* This cheering doctrine has never been shaken and we may confidently expect that it never will be. Our consciousness of personal identity begets the question: "Shall I ever cease to be?" Knowing that we are the same person at forty that we were at four, and knowing also that this body has repeatedly been completely changed and renewed, we begin to ask, "Is it not possible, yea probable, that I shall maintain my conscious identity even if this body be entirely removed?" Jesus Christ, and those who speak by him, answer: "If a man die he shall live again." The immortality of every soul

is plainly taught by the Savior when, describing the last scene of the judgment, he says: "These (the wicked) shall go away into everlasting punishment, but the righteous into life eternal." Thus in all the firmness of philosophy and resting upon the eternal and unchangeable word of God the endless existence of the soul is established. Science, in all its branches and in the severest researches of its mightiest princes, has utterly failed to find anything to impeach or invalidate the united testimony of consciousness, philosophy and the Bible. The soul *must* live. Matter itself is indestructible, and shall mind and spirit be annihilated? No! although cavilers have denied the doctrine, they have, at last, added their dying testimony that the blessed truth, with all its comfort and encouragement to those who are in Christ, shall stand unshaken forever.

3. This evidence finds its central light in Jesus Christ. Then it is important that we examine into the *reality of Christ's life, character and work*. Doing this, we find that it not only remains unshaken, but that it has a firmer hold upon the minds and hearts of the masses than ever. That he lived, all history is replete with evidence; that he died and rose again as the Scriptures state, Josephus, a life-long enemy of Christianity, hesitates not to declare. Those figures, "1884," whose appearance is necessary upon every legal instrument, and which we write at the beginning of every letter, are utterly devoid of meaning, if not significant of the fact that one thousand eight hundred and eighty-four years ago Jesus Christ was born in a manger in Bethlehem of Judea. In regard to his character Josephus himself questions the propriety of calling him a man. His character is freely acknowledged, even by the enemies of his religion, to be above

reproach, to be superlatively excellent. Strauss speaks of him as "the Being without whose presence in the mind perfect piety is impossible." John Stuart Mill pronounces his character as "something unique in the history of the world, beyond the power of any such writers as the Evangelists to have imagined for themselves." Goethe presents him as the "pattern example and model of humanity." Many others, upon whose lips such words sound strange, have similarly expressed themselves. His work finds not a parallel nor a fitting illustration in all the history of the world. It furnishes an example of self-sacrifice and devotion to the needy and suffering which will stir the emotions of the most hardened. Thus has Jesus become one of the fixed characters of the world's history. His name and teachings pervade our literature, and, in the mind and heart of the masses, is an established, unshaken, reality.

4. Possessing such a character as this, *his word must be the truth, enduring, unchangeable, unshaken.* A good man will not speak an untruth. Jesus speaks of himself as the Son of God and the Savior of men. Being equal with God, he of course possesses the omniscience of God, and his word, as couched in the "many exceeding great and precious promises" which he has made unto us, must be unshaken and unshakable. The experience of every true Christian corroborates the testimony of Solomon, as, after reviewing the dealings of God with his people, he said: "There hath not failed one word of all his good promise." As we thus contemplate the past, there can be only encouragement for us in the future. But, while there is encouragement and hope to all in Christ, there still remain unshaken those fearful words portraying the punishment of the finally impenitent. When God delivered

to Ezekiel his message denunciatory of the wicked Jews, he closed with a meaning and emphasis that were terrible, saying, "The word which I have spoken shall be done." The Spirit repeats the same declaration to-day. O sinner, remember God's word is unshaken, and that what he hath spoken that will he perform. Saith the Savior: "Heaven and earth shall pass away." Isaiah with the boldness of certainty declares: "The word of our God shall stand forever."

5. Jesus acknowledged himself a king possessing a kingdom. The divine Word is replete with declarations that *that kingdom shall be, yea, that it now is, established forever*. It is one of the things unshaken. There is a variety of meanings attached to this term—*kingdom*. It may designate the gospel dispensation, which, in contradistinction to the old Mosaic dispensation (which we have seen has been shaken and removed), shall be permanent and enduring. It may mean the superiority and supremacy of Christianity. This the prophet represents by the figure of the "stone cut out without hands, which smote the image," breaking in pieces the iron, the clay, the brass, the silver and the gold, and then "became a great mountain and filled the whole earth." How truly this portrays the rise and progress of Christianity, and how rapidly is the perfect fulfillment of that prophecy hastening! Before the gentle and loving influences of the gospel the powers of darkness and sin have been steadily receding, until now we can almost say: "His kingdom ruleth over all." It may mean the Church. If so, Jesus has named the Rock upon which it is builded, and assures us "the gates of hell shall not prevail against it." It may mean his power to reign in the soul. It may mean that kingdom established within

us, that kingdom which "is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Referring to this, Paul assures us "we have received a kingdom which can not be moved." These thoughts in regard to the unshaken character of his kingdom are conclusive, and they bring us to the concluding thought.

6. *His children*, through all the changing scenes of life and the vicissitudes of time and eternity, *shall stand unshaken and unmoved*. They are resting upon a strong and tried Rock. The rains of persecution and affliction, the floods of ungodly men, and the winds, poisoned by the blasphemous breath of infidelity, may beat upon them, but they shall stand. Yea, they *must* stand; else the whole Christian system is a failure, and God himself (I speak reverently) is destroyed. The Scriptures plainly teach that we have been "delivered from the power of darkness" and "translated into the kingdom" of Christ. We, then, are integral parts of that kingdom. If one part of that kingdom can be shaken and removed all may be, and the certainty of the firmness and perpetuity of his kingdom is lost. God could not say his kingdom is "an everlasting kingdom." But he does say it. Then if his word may be untrue, his omniscience is destroyed and he ceases to be God. Christ is the life of the Christian. He says: "I am the life," and Paul calls him "*our* life." Then truly may he say: "Because I live ye shall live also." And, until some means are found to terminate the life of the eternal Son, the child of God shall stand unshaken and unmoved. But this life, which is ours, is said to be "hid with Christ in God." Ah! impregnable security! Before this life can be destroyed or the Christian shaken, there must be found a wisdom which can search the infinite depths

of the great heart of him who cannot be "found out unto perfection," and a power which shall be able to wrest from him, "unto whom all power in heaven and earth is given," the life, the soul, that has been committed to his care.

These conclusions, which are certainly logical, are abundantly supported by the positive declarations of the Scriptures. Jesus says: "Of them which thou gavest me have I lost none." And again: "My sheep hear my voice, and I know them, and they follow me; and I gave unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "He that trusteth in the Lord shall not be moved." David's experience is worthy of note; his conclusion and exhortation to all is: "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Paul, in the midst of "a great fight of affliction," having endured stripes above measure, frequent imprisonment, a multitude of perils, and "daily deaths," says, with confidence and courage: "None of these things move me." "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." And at last, when time, and earth, and earthly things shall be shaken into non-existence, "we shall be caught up to meet the Lord in the air," to be forever with him in that "city which has foundations, whose builder and maker is God;" and of which it hath been said: "God is in the midst of her; she shall not be moved." Of this are we assured: "If our earthly house of this tab-

ernacle *were* dissolved, we have a building of God, a house not made with hands, *eternal* in the heavens." Thus, amid all the unstable and transient things of this changeful life, we have found "those things which cannot be shaken." God grant that in the exercise of that power of volition which he has given us we may all choose those things which are unshaken, eternal.

B. F. WHITTEMORE.

MAN'S DIVINE SONSHIP.

It is said that one day, when Socrates was urged to study physics and devote his sole attention to the material cosmos, he replied: "What would it avail if I understood the sun, moon, stars and all nature, if I did not understand myself? I am of more importance than all those things. I shall therefore obey the oracle and seek to know myself." I have often thought that in these days we would be the better of another Socrates, who, with a clear intellect, a large heart, and a resolute will, would lead men to turn their thoughts from the material things of creation to their more wonderful selves. Man is all but forgotten, while nature is the object of most profound thought. *Things* are inquired into and their nature examined, and *persons* and their powers are lost sight of. Hence there is an exaltation of nature, in its lowest plane, above man, things seen and temporal above the unseen and eternal verities, science of matter above the philosophy of mind, and physics above theology. Wherever this takes place, sooner or later there will be a degradation of thought regarding the nature, relation and destiny of man, and much of the sacredness of human life and society will be gone. It is well, therefore, every now and again that man should be the object of thought, and that he should be considered in the light of the revelation of the Bible and the Cross of Calvary; for it is only in this light that we can see the glorious truth that he is the Son of God, sustains a divine relationship, and thus can claim kinship to the

August One in whom all live, and move, and have their being.

We are met, nowadays, on the very threshold of our subject with the objection that our claim to be sons of God has no foundation in fact, and that such a pious idea has been forever discarded by the acknowledged facts of science. It was, it is more than hinted, all very well for Moses in ancient times, and Paul on Mars Hill, and even a greater than either, to aver that man is God's child, made in his image, and after his likeness, but all these lived before the age of the inductive sciences, and long prior to the discovery of the law of evolution and the survival of the fittest. These discoveries have proved that nature's working has produced the human species both as individuals and a race. This is doubtless a remarkable doctrine, very remarkable, but it is as common as the common talk of life, and may be heard at the door of every hall where popular science is expounded. The first question in the "Shorter Catechism," "Who made you?" is not to be considered in the old way. If we go to such a learned person as Herbert Spencer and put such a question, he shakes his wise head and says: "I don't know; nobody knows." If we go to Haeckel, Schmidt, or even Charles Darwin, and ask, "Who created you?" they will answer with amazement, "We were never created; nobody ever made us; 'specs we grew.' To be plain, we were evolved, and our ancestors are to be looked for, not in any being above us, but in those beneath us, the anthropoid ape proximately, and ultimately the jelly-fish, the original germ from whence have come all vegetables, animals and men. If you will speak of your kinship, let it be to the brooks of the field, the birds of the air, and the fish of the sea. These are your kindred, and not One whom you think is super-

natural and divine." In this way materialistic *savans* seek to degrade and humble man and deprive him of his birthright. They desire us to live under the conviction that we are not the offspring of God, have no divine sonship, but are sons of apes, and have had the lowest type of existence as our original mother. This is a dismal gospel—one which Carlyle characterizes as "a gospel of dirt," by which soul, moral nature, God and religion are ignored, if not despised.

Without at all entering upon the scientific aspects of the question as to the origin of man—though scientifically much can be said against the Darwinian explanation, as such scientists as Virchow have shown—there are certain principles in man's own nature which will forever forbid this materialistic conception from becoming a part of his living faith. His deepest experiences will keep him from falling into this abyss of darkness, and so long as he continues to be as he is, personal, free, responsible, and moral, so long will he look up, and not down, to find the source from whence he came. He will reason somewhat after this fashion: Here I find myself in the midst of a system of things and beings which are inferior to me in every respect, and over which, to an ever increasing extent, I exercise control. The physical organism in which I presently dwell, and which is not *me* but *mine*, is more complex and perfect than any organism that is found in the earth. Physically, I am ahead of this lower creation, and all previous organisms were finger-posts pointing forward to my appearance, and without my body the mundane system would have been incomplete. I, moreover, feel in my deepest consciousness that I am, while closely related to, above both my body and the whole material world. These things can be divided, changed and separated, whereas I personally am indivisible

even in thought, and remain ever essentially the same. As an old writer says: "The mind is conscious of its unity, and cannot divide itself even in imagination. The fraction of a material man, or even of unity in the abstract, is very intelligible, as half, quarter, or eighth, etc.; but apply this to mind and it must appear to be nonsense. Half, quarter, or an eighth of the mind (which Sir Isaac Newton calls '*Persona Hominis* or *principium cogitans*'), that is, a fraction of self, is absolutely inconceivable. It is the whole mind which thinks, wills, remembers, judges and perceives; but it knows the body and matter to be divisible; and can in imagination divide matter to infinity; for after having separated a grain of sand into ever so many millions of parts, each part must retain some form, which the mind can again divide. It concludes, therefore, that matter is divisible; all material forms are therefore perishable; but as it is conscious that itself is an indivisible unit, it of course with equal reason concludes itself to be in its nature a permanent and imperishable being." Besides, some of the race have towered high as heaven intellectually and morally, and manifested powers which could grasp eternity and understand the consciousness of humanity. How, therefore, could I and my compeers, how especially could the illustrious members of the family of man—Moses, Isaiah, Daniel, Peter, James, John, Paul, Solon, Socrates, Plato, Seneca, Shakespeare, Milton, Newton, and thousands of others who have left their names behind them as household treasures—ever be evolved or developed from what hath neither sensation, thought, heart nor conscience? Is it possible to evolve something out of nothing? mind out of matter, life out of death, moral powers out of what is essentially non-moral, and personality out of what is

impersonal? What is not first of all *involved* cannot be evolved, no more than it is possible to take money out of a purse into which money was never placed. Such a process is beyond rational thought, and consequently beyond rational conviction. It may therefore be affirmed, without undue dogmatism, that it is impossible to intelligently believe that man is the child of mechanical forces, and that his body and soul are the results of the inter-action of organism and environment. When this is insisted upon by the materialistic thinkers of the day, we have to reply: "O, scientific men, let us alone in our simple faith of a Father in heaven, for all your speculations appear to us as the mere foam of heated imaginations, and when the clouds of error are passed away, and the true light of nature seen, it will be found that man is the child of God, and that he has a divine sonship in his very nature, which neither science, philosophy nor the devil will ever deprive him of." We are the children of God, the offspring of the Invisible One. On our knees before him, with no faltering faith we can look up to his face and say: "Our Father, who art in heaven, hallowed be thy name."

Man is therefore the son of God, a member of his family, watched over by his eye, cared for by his love, protected by his providence and defended by his power. In his inner consciousness and personality he is akin to his Father, and is in miniature what God is in absolute perfection. God is a spirit, man is essentially a spirit. God thinks, feels, wills, possesses a moral character, and is personal; so man thinks, feels, wills, possesses a moral character and is personal. More marvelous still, as God is, in virtue of his perfection, the possessor of eternal life, everlasting livingness, so his created sons may become recipients of the same,

and by means of this divine power rise to blessedness and glory forever.

There is more in this childhood than there is in mere creaturehood. All creatures are not children. The sun in all its magnitude and glory is not a child of God. It is a creature, but no child. So is it with all the stars of the heavens, the stocks and stones of the field, and the animals of the forest. These are creatures wonderful, some of them living, but still only creatures. They have no place in the family of the Creator. He bears no rule over them. They are not called by his name. There must be and is community of nature so far where there is fatherhood and childhood. Interest and communion must be possible, and reciprocal, conscious love must be within the reach of experience. This has been established by the Creator, who is the former of the bodies and the Father of the spirits of all flesh. He has constituted man one with himself in nature, and granted the possibilities of being one with him ethically, in life and character.

This fact and doctrine should be insisted upon at all times; and its recognition was never more needed than at this present time. The sin of the world is that they forget the divine relationship they sustain, and the duties this relationship imposes. The members of the human race, though they be kings' sons, yet live as beggars. They should be at home, but they wander into a far country. They should loyally obey the Supreme Will, which is holy, just and good, but they disobey in thought, word and deed; and though they are by creation the children of God, they have become the children of the Devil by character, and thereby dishonor and disown the name by which they have been called. This is the sinfulness of their sin, the evil of their iniquity. A godly father once said to me: "I now

understand t'ie nature of sin and the feeling of God better than I previously did, by the way my son has recently acted toward me. I had all his life been watching over my boy, and providing every thing necessary to his success in life. When I thought that I had done the best I could for his welfare, he turned about and said that he did not think I had the slightest interest in him, and that what I had done and sacrificed was altogether for my own benefit. This smote me to my heart, and made me feel as if life were a burden, and for long I felt I had a heavy burden to bear. It was blessed to me, however, because I soon saw that my son had treated me as I had previously treated God. Virtually I had said to God in my hardness of heart: 'All that thou hast done for me, even the gift of thine own Son, is not out of love but for thine own pleasure.' No sin could be greater than *that*." It is the sin of a son as well as a subject, and is not only against law but against a living heart of love. Yet this is the common sin of the common race. Its members live as slaves and bond-men, when they should be freemen in the Lord. They were made by God and for God. He is their origin and he is their end—their chief end. Those who live under this thought renew their relationship by faith, and become ethically children of the heavenly Father, heirs of God, joint heirs with Christ of an inheritance which will never fade away.

Lamartine, the French poet and statesman, once said, when addressing atheists: "If God be not our Father, then we are not brethren." A truth of the greatest present significance. If there be no father there can be no family; and thus the brotherhood of man is bound up in the Fatherhood of God. The father implies the sonship and brotherhood, and both give an impetus to a higher estimate of man as man.

Before Christ came, man as man had no place in the thoughts of the great ones who ruled in the earth. In the centres of the ancient civilizations there were no feelings of a common race entertained, no principle of solidarity realized. Society was divided into marked classes, and large numbers of the people were slaves, who were treated as mere beasts of burden. They were despised, down-trodden and oppressed by those in authority. This was the condition of society which obtained in Egypt, Greece and Rome, before the gospel was made known by the heralds of the cross. Even now, although Christ has lived and died, and his gospel has been proclaimed for years, the manhood of man and his divine sonship is not recognized as it should be. In his many relations he is looked upon and treated as if he were of less moment and value than the dumb, driven cattle, which gaze upon what they see with an unintelligent, stupid gaze.

His divine sonship being practically denied, his rights and position are denied him by those who have the power. This begets all those agitations which at home and abroad are heaving society, and sending waves of trouble through all its members. Knowing that they are men the masses are beginning to be conscious of rights and duties, and there is much wrapt up in this fact. There may be, in many instances, no clear and well defined conception of the divine relation they sustain, but it is there nevertheless, and until it be recognized by those who rule and those who are ruled, king and subject, landlord and tenant, master and servant, those who possess capital and those who labor, there will be no peace, prosperity and progress. But when it is understood that man as man is God's child and a member of the common family, then shall come to pass the glorious epoch foretold by prophets,

sung of by poets, and longed for by all true and honest hearts, when liberty, equality and fraternity shall be enjoyed.

"When the war drum throbs no longer, and the battle flags are furled,
In the Parliament of man, the federation of the world,
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

The question of practical moment which falls to be considered is, How is this state of things to be brought about? Atheism has no power as a reforming force; its influence is negative for good, and positive only for destruction. To build hopes regarding the future of the world on the denial of God and his Fatherhood is not only to build on sand, it is an attempt to build on nothing. Political reform is all very important in its way and useful in its own sphere, but it has to do with external relations, and it is the heart of society that is wrong. The fountain out of which flow the issues of life must needs be purified before the streams can be for the healing of the nations; and that fountain cannot be reached by Acts of Parliaments or Congresses. Moral reformation and sociology are fruits rather than trees, and require to be produced by an elevating and more spiritual power than themselves. And this can only be found in the religion of the Lord Jesus Christ. It, and it alone, is the panacea for all the ills and evils which prey on the body politic, the social relations of life and the individual soul. When in Paris recently a gentleman from Cincinnati, pointing to the words, "*Liberte, Equalite, Fraternite*," on one of the churches, asked, What is the meaning of these words? Why should they be on this Church? The question suggested the thought to my mind that the words could be appropriately inscribed over the door of every Christian church. There can be no liberty apart from Christ.

"He alone is free whom the truth makes free;
All else are slaves beside."

There can be no equality except that which is vouchsafed by Christ when we gather round his Cross. There can no fraternity be enjoyed except through the Elder Brother of the race, the one who was born to adversity. The Incarnation has proved the divine sonship of man; for if man had not been a child the Eternal Son would not have come out of the bosom of the Father to have redeemed him from all iniquity. Indeed, with all due reverence it may be said that if man had not been a child of God the Incarnation would have been impossible. It is incongruous to think that God could have assumed the nature of any being that had not strong affinities with his own nature. There is, so to speak, something becoming, reasonably fitting in the Eternal Son of the Everlasting Father taking upon himself the nature of a created son. This he has done in the person of Jesus Christ, and in doing so proved the divine sonship of Adam's race and the Fatherhood of God. Those who are Christ's brethren according to the flesh are children of the same Father, and members of the same family. Thus all men are one in the Lord. Being bone of his bone and flesh of his flesh, they are a brotherhood, who should love each other with pure hearts fervently. The Holy Ghost is given to educate man in this glorious truth, and to impress everyone with the solemn assurance that every man is for Christ, and Christ for man. This is a leveling and exalting doctrine, and one which has wrought wonders in the past and will work greater wonders in the future. It will do away with all inequalities, wrongs, tyranny and hatred, and usher in the good time when people "shall beat their swords into plowshares, and their

spears into pruning hooks, and nation shall not lift sword against nation, neither shall they learn war any more."* Then "they shall not hurt nor destroy in all my holy mountain, saith the Lord."†

WILLIAM ADAMSON.

*Is. ii. 4.

†Is. lxxv. 25.

THE IDEA OF GOD AND THE ORIGIN OF
MATTER.*

DEMOCRITUS, Epicurus and Lucretius, many centuries ago, taught most of the doctrines which modern agnostics have been flourishing in our faces, for the last ten years, as a refutation of the Christian faith. "The fool hath said *in his heart*, there is no God." And, "Out of the abundance of the heart the mouth speaketh." These terse and pungent utterances of the divine Spirit are as true to-day as when first written.

Modern doubters together with many out right atheists have been sufficiently powerful and energetic to permeate the current literature of the day with the spirit and verbiage of their doctrines. They have labored incessantly for the destruction of the Christian idea of God. If they could succeed, then all *religion* would perish from the earth,—a result they very much desire. "The idea of God," says a great thinker, "is the *root* of all religion, whether natural or revealed, and the decay of this *root-idea* or its non-development is the secret source of the deep-seated and wide-spread infidelity of the present time." Modern skeptics have so mystified this idea that we need not wonder if some honest searchers after truth should become perfectly bewildered, and finally be led to doubt the very existence of any being that can appropriately be called God. We rather suspect that Mr. Tyndall, with all

*"First Principles of a New System of Philosophy." By Herbert Spencer. New York: D. Appleton and Company, 549 and 551 Broadway.

"Fragments of Science." By John Tyndall, F. R. S. New York: Appleton & Company.

his educational advantages, belongs to this class. He says: "When I attempt to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation." "I dare not, save poetically, use the pronoun 'he' regarding it; I dare not call it a mind; I refuse to call it even a *cause*."* If this man of science, with his great intellect, is so bewildered, what must be the condition of that portion of his disciples who cannot hope to reach more than mediocrity in the domain of scientific thought?

But let us come at once to the conflict. Herbert Spencer says: "Those who cannot conceive a self-existent universe, and who therefore assume a Creator as the source of the universe, take for granted that they can conceive a self-existent Creator."† "If we admit that there can be something uncaused, there is no reason to assume a cause for anything."‡ "The objects and actions surrounding us, not less than the phenomena of our own consciousness, compel us to ask a *cause*; in our search for a cause we discover no resting place until we arrive at the hypothesis of a first *cause*; and we have no alternative but to regard this first cause as infinite and *absolute*. These are inferences forced upon us by arguments from which there appears no escape. It is hardly needful, however, to show those who have followed thus far how illusive are these reasonings and their results."§ Again we read: "So that in fact, impossible as it is to think of the active universe as self-existing, we do but multiply impossibilities of thought by every attempt we make to

*Fragments of Science, page 336.

†First Principles, page 35.

‡First Principles, page 37.

§First Principles, pages 38, 39.

explain its existence.”* Such is the language of one of the most respectful opposers of Christian doctrine. Mr. Spencer throws the whole weight of his influence on the side of materialistic atheism, simply because he finds more difficulties in every attempt he makes to get out of that miserable bondage than he does in wearing its shackles. Consequently his teaching on the subject under discussion results in rather a timid and hesitating atheism, that only becomes bold and positive in rejecting the Bible theory of creation, or of the origin of the universe.

Let us now hear from Prof. Tyndall. We quote from his “Fragments of Science,” and the fifth edition. “If you ask him (the materialist) whence is the matter of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them the necessity of running into organic forms, he has no answer. Science is mute in regard to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all.”† In answer to a Catholic critic, Mr. Tyndall says: “I do not fear the charge of atheism; nor should I ever disavow it, in reference to any definition of the Supreme Being which he or his order would be likely to give.”‡ Yet the great scientist would rather not be known as an atheist, for he is not quite sure that he is one. Hence in his preface to the “Belfast Address” he says: “In connection with the charge of atheism, I would make one remark: Christian men are proved

*First Principles, page 36.

†Page 421.

‡Page 542.

by their writings to have their hours of weakness and of doubt, as well as their hours of strength and conviction; and men like myself share, in their own way, these variations of mood and tense. . . . I have noticed during years of self-observation that it is not in the hours of clearness and vigor that this doctrine commends itself to my mind; that in the presence of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form a part.”* Again we read: “I have said to myself, can man’s knowledge be the greatest knowledge—and man’s life the highest life? My friends, the profession of atheism with which I am sometimes so lightly charged would, in my case, be an impossible answer to this question; only slightly preferable to that fierce and distorted *theism* which still reigns rampant in some minds, as the survival of a ferocious age.”† Thus we have seen that a great scientist, and an ex-president of the British Association, repudiates the Bible idea of God and its theory of creation; and, to say the least, prefers to favor the doctrine that “matter is eternal,” and the universe built itself. Both Mr. Spencer and Prof. Tyndall apparently reject with scorn an appeal to the Bible as an authority concerning God and the universe. The probabilities, in their opinion, are all in favor of atheistic materialism. He who does not believe in the existence of a *personal* God is an atheist. For logical consistency compels us either to believe that there is a *personal* God, or else that there is no God at all. “Nature,” “the unknown,” “the infinite,” and “the absolute,” if not intended to convey the idea of a *personal* God, are nothing more than mere figures of speech;

*Page 537.

†Page 576.

and he whose deity is only a figure of speech differs so little from an atheist that it is not worth while trying to make the distinction.

But does the weight of evidence justify these learned men in their preference for the anti-Bible doctrines of materialism? We think not. If we are called upon to believe that matter has always existed, we encounter difficulties which paralyze the intellect in the very attempt to obey. Even Mr. Spencer himself says: "The atheistic theory is not only unthinkable, but even if it were thinkable, would not be a solution."* If we should find both the philosopher and the scientist, at times, reasoning on our side of the question, it must be remembered that we are not responsible for their inconsistencies. The eternity of matter is "unthinkable." If I show you a watch, and tell you that, though it has not always been a watch, yet the material of which it is made has always existed, you will not believe me; for it is just as easy to believe in the eternity of watches as to believe that gold and silver are eternal. Just so with regard to the universe. One can as easily believe that the solar system is eternal, as to credit the doctrine that the matter composing it is eternal. The adherents of the nebular hypothesis and materialists generally do not make the eternal existence of matter easier of belief by lessening its density. "We are obliged," says Mr. Spencer, "to regard every phenomenon as a manifestation of some power by which we are acted upon."† Whatever may be the density of the matter which we form a conception of, whether it be that of a comet or equal to that of the earth, "we are obliged to regard it as the manifestation of some *power*," without which it could not

*First Principles, page 31.

†First Principles, page 99.

exist. But why is it thus? Simply because an unproduced phenomenon cannot be conceived. It is *absolutely* "unthinkable." Let him who doubts the correctness of this statement try to believe that any given phenomenon never was produced, and he will find such an achievement impossible to him. We have here an insurmountable difficulty which defies every attempt we make to believe that matter is eternal. We are quite aware that our critics say, the creative theory labors under precisely the same difficulty. But it will devolve upon them to prove the assertion.

The existence of phenomena in the material universe demonstrates the existence of a power that is absolute. This is a truth that we shall prove by a quotation from Herbert Spencer: "Observe in the first place that every one of the arguments, by which the relativity of our knowledge is demonstrated, distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the absolute is, by implication, to affirm that there is an absolute. In the very denial of our power to learn what the absolute is, there is hidden the assumption that it is; and the making of this assumption proves that the absolute has been present to the mind, not as nothing, but as something."* It is utterly impossible to think of any mode of matter that does not imply the existence of a power to produce it. All efforts to believe otherwise must necessarily be abortive. But we shall be asked, perhaps somewhat defiantly: "What is the power thus implied?" "How can the absolute exist uncaused?" etc. We readily admit that these questions are not easily answered, but it does not follow that, because the "how" of that existence, which is absolute, cannot be comprehended, therefore it cannot be known that he

*First Principles, page 88.

does exist, and that he is a mode of being who possesses wisdom and power in an infinite degree. It is already conceded that we can know that something must be absolute and eternal. It is equally evident to us that this eternal Being is the source of all other being. To say that such a Being could not reveal to us that he is, and also *what* he is, would be equivalent to saying that the absolute is not absolute. And to say that he would not make such a revelation would be an arrogant assumption of knowledge, which would merit either the pity or the contempt of all thinking people. If we say no such revelation *has* been given, we are simply uttering an unsupported assertion, that no one need respect or believe.

The Bible says: "God is a Spirit," hence the Scriptural idea of God is that of a pure spiritual and personal entity, "without beginning of days or end of years;" "who *only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." We ask those who reject this teaching as unworthy of credence if they can tell how man obtained the idea of an existing intelligence whose being is perfectly immaterial—a pure spirit? If it be said that the idea is a mere figment of the imagination we reply that a considerable difficulty presents itself here. Mental philosophers agree that the imagination, has no creative power, that it cannot form its conceptions without the elementary principles, as materials with which to build; consequently the idea of a pure spiritual entity could never have entered into our thoughts if it had not first been suggested by some intelligence, external from man. John Locke says: "These two, I say—viz., external material things, as the objects of sensation, and the operations of our own minds within, as the objects of reflection—are to me the only origin-

als from whence all our ideas take their beginnings. The understanding seems to me not to have the least glimmering of an idea which it does not receive from one of these two." It is only by revelation, therefore, that the Bible idea of God could possibly have found access to the human intellect. It would be as easy for one to build a brick house out of pine wood as for the mind to form the conception of a spiritual entity with only material objects from which to receive impressions. Mr. Locke tells us that we get the idea of God by reflection; but if there had never been a contact of the infinite Spirit with the spirit that is in man, we might, according to Mr. Locke's own teaching as above quoted, have reflected on until the end of time and we should never have conceived the idea that "God is a spirit." For except by revelation the understanding has not "*the least glimmering of an idea*" that it does not get from "external material things," and "the operation of our own minds within;" from neither of which sources could we possibly have obtained the idea of God as presented in the Bible. Man's incapacity to form this idea without some power outside of himself, furnishing him with the elementary principles with which to construct it, argues very strongly in support of the belief that he received it by divine revelation. But the idea of an infinite spirit, a conscious personal entity, to whose knowledge and power it is impossible for human thought to fix any limits, is the grandest conception of God that ever challenged our attention.

Men cannot believe that they owe their existence to a blind, unconscious, and senseless force; and that the whole universe of matter is governed by some infinite nonentity. Intelligent beings, who are not themselves eternal, must have derived their intelligence from some source—that source must also itself be intelligent, and

it must be that it existed prior to that intelligence which it has produced. We do not know "how" anything can have existed from eternity. Yet the verdict of human reason emphatically declares that God must be both intelligent and eternal. We cannot possibly imagine that God once did not exist. But we can believe that the author of our being might intentionally make us incapable of comprehending the "how" of his own existence, yet quite capable of knowing that *he is a conscious, intelligent, and spiritual entity*. John Locke, who was the most celebrated writer on mental philosophy of his time says: "It is an over-valuing of ourselves to reduce all to the narrow measure of our capacities, and to conclude all things impossible to be done, whose manner of doing exceeds our comprehension. Is it not impossible to suppose that any being who is not himself absolute can comprehend that which is absolute? How foolishly, then, do men talk who say they will not believe in any self-existent being, whose manner of being they cannot understand; since this knowledge, for aught we know to the contrary, may not be possessed by any one save the absolute one himself." The same great thinker has also said: "Man knows that he himself *is*. He knows also that nothing cannot produce a being, therefore something is eternal. . . . This eternal source of all being must also be the source and original of all power. There was a time, then, when there was no knowing being, and when knowledge began to be; or else there has been also a knowing being from eternity. If it be said there was a time when no being had any knowledge, when that eternal being was void of all understanding, I reply, that then it was impossible there should ever have been any knowledge, it being as impossible that things wholly void of knowledge, and

operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make itself three angles bigger than two right ones. For it is as repugnant to the idea of senseless matter, that it should put into itself sense, perception and knowledge, as it is repugnant to the idea of a triangle, that it should put into itself greater angles than two right ones. . . . If, nevertheless, anyone should be found so senselessly arrogant as to suppose man alone knowing and wise, but yet the product of mere ignorance and chance: and that all the rest of the universe acted only by that blind hap-hazard, I shall leave with him that very rational and emphatical rebuke of Tully, to be considered at his leisure: 'What can be more silly, arrogant and unbecoming than for a man to think that he has a mind and understanding in *him*, but yet in all the universe beside there is no such thing? Or that those things which with the utmost stretch of his reason he can scarce comprehend should be moved and managed without any reason at all?' . . . If therefore it be evident that something necessarily must exist from eternity, it is also evident that that something must necessarily be a cogitative being; for it is as impossible that incogitative matter should produce a cogitative being, as that nothing, or the negation of all being, should produce a positive being or matter."

"If it be asked, Is it not impossible to admit of the making of anything out of nothing, since we cannot possibly conceive it? I answer no; because it is not reasonable to deny the power of an infinite being," simply "because we cannot comprehend his operations." However, the Bible does not say God created the world "out of nothing." But, "in the beginning God created the heaven and the earth." It also states

that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Thus God created the life and soul of man, not "out of nothing," but in some way that is incomprehensible to us—most likely, man's immortal nature was evolved from the divine nature. And, in like manner, God may have produced the universe. Or else in some other way incomprehensible to us, for the Scriptures say God created it, but do not try to tell us *how*, much less do they say—"out of nothing." So that *ex nihilo aliquid* may be proved false ten times a day if our critics are equal to the task, yet no Bible doctrine will be disturbed, because what is refuted is not taught therein. "To create is a thing not difficult to be conceived, for it is a thing that we do every moment; in short, we create every time we perform a free act; we create it, I say, for we refer it to no principle other than ourselves; we impute it to ourselves, and to ourselves alone. Man draws not from nothing the action which he has not yet performed, but is about to perform. He draws it from the very real power which he has to perform it. Divine creation is of the same nature. God, in creating the universe, draws it from nothing which exists not, which cannot exist, which is a mere word; he draws it from himself, from power of causation and of creation, of which we possess a feeble portion; and all the difference between our creation and that of God is the general difference between God and man. God creates then by virtue of his creative power; he draws the world, not from nothing which is not, but from himself who is absolute existence."* We do not give the above from the great French philosopher as expressing the Bible theory of creation, nor yet as an in-

*Cousin.

fallible explanation of the origin of matter; but it is not so repugnant to reason as the "eternity of matter;" while it shows plainly that we are not shut up to the conclusion that matter is either eternal or else it was created out of nothing. Not being able to comprehend the mode of the divine existence, we cannot possibly know *how* God originated matter. We simply know the fact that he did "create the heaven and the earth," just as we know, not how he himself exists, but simply that he does exist.

Most certainly, then, does the preponderating weight, of evidence favor the Bible solution of this most difficult of all problems—"the idea of God and the origin of matter." And, if absolute demonstration is not possible, reason compels us to believe in accordance with the testimony of such evidence as we have. The Bible and its doctrine of God, and of creation, are in no danger, with either science or philosophy as antagonistic forces, nor with both combined, because when all are rightly understood, and faithfully taught, no conflict exists. Already many theories, bearing the name of science and of philosophy, have gone to decay. Though they had, for a while, the support of many learned and philosophical minds, they have so far perished that now only those who are either vicious or ignorant make an attempt to defend them. But the teachings of Moses, like the oak of the forest, have taken a deeper root after the raging of every storm. And Christians may rest assured that he who had power to communicate such doctrines to the world will ever shield them from the malice of every foe. "The Lord God omnipotent reigneth." This is a truth which stands firmer than the "pillars of heaven," defying alike the assaults of intellect and the rage of passion. And when all its proud traducers shall have

passed into oblivion, it will still stand majestic, grand and sublime; not worn with time, nor shattered by the ten thousand conflicting elements that have spent their fury upon its naked breast; but healthy, vigorous and strong, a picture of immortality itself, it shall live forever, to enhance the joys of the virtuous, and to aggravate the misery of the vicious, in that unseen world of bliss or woe to which we are all most certainly tending.

“God of my Father! Holy, just, and good!
My God! My Father! My unfailing hope!
Jehovah! let the incense of my praise,
Accepted burn before thy mercy seat,
And in thy presence burn both day and night.”

JUNIUS ALBION.

EDITORIAL.

THIS number brings volume five to a close. The labor consequent upon the proper management of such an enterprise was undertaken with a lively sense of responsibility, and with a feeling of doubt as to how the work was to be done. Other cares and labors were taking up a large share of the editor's time, and he felt a great hesitancy about entering upon a work which heretofore had borne but scant results. For some inexplicable reason a magazine that looks to the development of thought upon profound themes, to the culture of Christian scholarship, to the discussion of questions which are too great for the weekly papers, does not meet with that cordial reception and receive that patronage which it should have. It is confessed upon all hands that there is need for such a vehicle of thought; and yet a great many who ought to encourage it are indifferent, and thereby impede its progress. That the magazine is not what it ought to be—does not come up to the standard in the number and variety of its articles—is due altogether to the want of interest upon the part of those who are regarded as leaders in the Church. This ought not so to be. The editor desires very much to increase the usefulness of this important periodical in the Church, and to this end has labored, during the past year, the best that it seemed possible to do within the circumscriptions imposed. He is willing thus to labor during the coming year; but it will be impossible to advance without the hearty and enlarged co-operation of the friends of the enterprise. Is it too much to expect that he will have it? A little

effort on the part of each one will make it possible for the magazine to fulfill the desires of all its friends. It is worthy of and should have the support of every thoughtful Cumberland Presbyterian.

The labors of the past year have been very pleasant. The relations of the editor and his contributors have been of the most agreeable character. Many kind and cheering words have been spoken in reference to the publication, while only two or three have seemed inclined to find fault. While conscious of many imperfections in the work of the year, it has been a source of satisfaction to the editor to know that his labors have not been altogether in vain. For the contributions, varied and valuable, which friends have willingly furnished, for all the kind words spoken, and for the help given in any and all ways, he wishes to express his keenest appreciation and humble gratitude, and to ask that, through the continuance of these things, and an increased circulation, the coming year may witness a greater advance over the past in this department of Christian work.

LITERARY NOTICES.

ELEMENTARY LOGIC. In ten chapters. Designed for use in Schools, Academies and Colleges. By Alfred M. Burney, A.M., President of Howard Female College, Gallatin, Tenn. Price 75 cents, Nashville, Tenn.: Wheeler, Osborn & Duckworth Manufacturing Co.

This elementary work on logic comes before the public with the endorsement and recommendation of Dr. S. G. Burney, Dr. R. V. Foster, Dr. T. C. Blake, and other scholars. It is modelled after the work of Aristotle, which lays down the primary laws of thought as the foundation, and builds upon it. The author begins with a definition of the subject, including a definition of terms used, and then proceeds to the application of principles. It is questionable whether, in a case or two, there is not too much definition for one wholly unacquainted with the subject, tending rather to obscure than to clear the mind. Such is the definition of "a term," on page 11. In order thereto the author draws the mind temporarily away to the consideration of the three faculties of primary knowledge. This is a disadvantage. In treating of reasoning by induction and deduction, the author lays claim to some originality of treatment. He reasons at some length upon the proposition that incomplete induction leads to certainty in the conclusions. The examples brought forth are not conclusive. One is that of a man who lost one out of ninety-nine sheep. These latter were classified by a naturalist as quadrupeds. The conclusion drawn is, that the lost one was also a quadruped. In the argument, however, it is assumed

that all sheep are alike in having four feet—the thing to be proved. Unless this be assumed the conclusion does not follow. Assuming it makes the argument deductive, and not inductive. Change the illustration to camels. If the naturalist should report that the ninety-nine camels had each a hump, would the conclusion follow that the lost camel had but one hump? The same begging of the question is found in the illustration of the heavenly bodies. At one time it was thought that there were only seven planets in the solar system. Afterwards others were discovered, and all have been found to move in elliptical orbits. It is assumed that we can with certainty say that all planets which may hereafter be discovered will revolve in ellipses. Why? Because the definition given of a planet is “a celestial body which revolves about the sun in an orbit of a moderate degree of eccentricity.” The argument, then, is as follows: A planet is a celestial body which revolves about the sun in an orbit of a moderate degree of eccentricity; Uranus is a planet; therefore it revolves about the sun in an orbit of a moderate degree of eccentricity. This argument is deductive, not inductive.

The rest of the book is clear, simple, and well adapted to its purposes. There is an example of the Socratic method of reasoning, and an argument with a deist. The whole is based upon Coppee's work.

THE FOLLY OF PROFANITY. By Rev. W. H. Luckenbach, A.M. With an Introduction by Milton Valentine, D.D., President of Pennsylvania College, Gettysburg, Pa. Price \$1.25. Philadelphia: Lutheran Publication Society.

This is the first book, perhaps, that has ever been published upon the subject of profanity. Articles

have been written and sermons preached upon it, but there the discussion has ended. We have here, however, a very earnest, thorough, Scriptural, and, on the whole, a very satisfactory treatment of the subject. The position taken is well fortified by argument. The author tells of the prevalence of profanity at home and abroad, its uselessness, vulgarity, and inexcusableness, how it affects conversation, of reverencing the name of God, what the Bible says about profanity, and how to suppress it. He closes with an appeal to the profane.

There is an earnestness about this book which the subject justifies. It may seem to some that some of the positions taken are extreme, and possibly that is true; but it is far preferable to err, if at all, upon the right side. Profanity is a habit that is spreading, and finds countenance with too many Christians. There needs to be taken a bold and determined stand against it. The name of God and of his Christ is too sacred to be bandied about without a protest by every Christian. Both the profane and those who are indifferent to the matter are hardened by it. A more susceptible conscience and a more courageous stand in reference to the subject are needed; and as an aid in this direction this book is most timely. ●

TEACHING AND TEACHERS. By H. Clay Trumbull, D.D. Price \$1.50. Philadelphia: John D. Wattles.

Dr. Trumbull is well known as the accomplished editor of the *Sunday-school Times*, and as an experienced and sensible writer upon all topics pertaining to the Sabbath-school. One would therefore expect to find much valuable information and help in this latest volume. Nor will he be disappointed. True, he will

find many old truths in the book, for the author lays no claim to the discovery of truth in this department of Christian labor. The value of the book lies in the manner of using old truth. The author takes the facts commonly used in conventions and elsewhere, and puts them, with the simplest language, into such relations as to give them new force.

The definition of a teacher, it is true, differs from that commonly accepted, in that he is defined to be one who imparts knowledge. According to such an idea, a teacher is a failure as such who does not instill into his scholar's mind something not previously there. A person may have the knowledge himself, may be apt to teach, may understand his scholars thoroughly, but if they, for any cause, fail to receive the knowledge offered them, they thereby make the teacher a failure for that occasion, and as often as such circumstances arise. At first thought, such a definition seems unfair, as it makes a teacher's qualifications and success depend upon the scholar; but the sober second thought will point out the fact that a teacher's work cannot in any other way reach the end in view, which is the salvation of the soul. Hence the definition is correct, embracing as it does everything which one ought to be and to do in order to success as a teacher. With this definition as a starting-point, the author proceeds to an elaboration of the thought, which he does with ample and fit illustration, and in language [which] the most ordinary mind may understand. The whole work is engrossing in interest, to the preaching as well as to the teaching teacher. These facts, taken in connection with the analysis of the subject upon the margin of each page and the index at the close, make the volume a very desirable one.

GENERAL NOTES.

PAN-PRESBYTERIAN COUNCIL.

REPORT OF COMMITTEE ON RECEPTION OF CHURCHES.

(CONTINUED FROM LAST ISSUE.)

Rev. Principal M'Vicar (Montreal) felt fully the gravity of the question before the house, and had no wish to tone down any subscription which he made in the past to articles of faith. The Council was not a body to determine the relative orthodoxy of the Churches which entered into the Alliance. (Hear, hear.) His next position was this—that the Council must not assume that the Westminster Confession of Faith was a consensus of the creeds of the Reformed Churches—(applause)—and, that being clear, this question ought not have occupied them for more than ten minutes. The Westminster Confession of Faith was not on trial before them at all—(hear)—and therefore the report appeared to be one that ought to be adopted. (Hear, hear.) He must not decline to accept the formal acceptance, on the part of the Cumberland Presbyterians, of the consensus of the Reformed Churches which the Council professed to hold. The Cumberland brethren formally declared their acceptance of that whatever it might be—and if anyone was ready to give the definition he should like to hear it. On Wednesday the Council was unable to define it, and that was on record. It has not been approved, but it had been alleged by implication that these breth-

ren had not accepted that consensus, while in point of fact they had accepted it, as the documents before the committee would show. Dr. Chambers' amendment was this—"Without approving the revision of the Confession;" and that was changing what was proposed in the report of the Committee, but he submitted that that was unnecessary. It was well known to those who have subscribed the Westminster Standards that the Council approved of them and meant to keep to them, and therefore it was quite unnecessary for them now to say, "we cannot approve of anything else." (Hear.) He, therefore, preferred the words of the report; and yet he could accept the proposal of Dr. Chambers, but he did not think it quite as delicate, perhaps, to all the parties concerned as were the words of the report. That was his only difficulty with it. Postponement had been asked, but he should recall to the remembrance of the Council the fact of this being the third time on which these brethren knocked at the doors of the Alliance, and it seemed to him that unless admission were granted now the time for admitting would pass away. (Hear, hear.) It would be unwise on their part to hesitate to adopt the report. (Applause.)

Rev. Dr. Hall (New York), who was warmly applauded, said he did not desire to occupy the time of that great meeting unnecessarily. In point of fact the arguments upon which he wished to fix their attention for a moment had been stated lucidly by his predecessor, and instead of repeating them he wished to say that he heartily endorsed every word of them. Bear in mind that it was human nature with which they had to do; bear in mind that the good men, sincere, earnest, and honest, who were used of God in laying the foundations of this Cumberland Presbyterian Church

believed they were right—and whether they were right was not now the question—they believed themselves to be teaching the truth against what they supposed rightly or wrongly against what the Council would now call hyper-Calvinism. Unconsciously they were paying a high tribute to the sacred character of the orthodox standards of the Alliance in this respect, that with growing intelligence they had been approximating to absolute unity with the Alliance. Bear in mind that as Christian men they said they approved of the consensus of the Reformed Churches, and was the Council to go behind their declaration and scrutinize their motives? (Hear.) Bear in mind how strong human nature was, and likely to express itself in these conflicts. (Hear.) Why the Council that very morning unanimously admitted the brethren of the Secession Church in that Province of Ulster, and if he was not mistaken in his reading he could make an appeal in this form—suppose the literature of the controversy of thirty years ago between that body and the General Assembly were to be all reproduced that day and made the basis of the action of the Council, ten times stronger reasons would exist for rejecting that body admitted that day than for rejecting the Cumberland Presbyterians. (Hear.) Most of them in that Council knew the character in some degree of the men who composed that Committee; he wished that the names had been read again; they were amongst the accredited of their acknowledged theologians—(hear)—they were level-headed men, calm-minded men, men acquainted with the history of the Church, and acquainted in a good degree with human nature; they were unanimous upon this matter. And sure there were few of them here who could doubt at once the Presbyterianism and the orthodoxy of their own—for he was the property of

the American Churches as well as of the Irish—Dr. William D. Killen. (Applause.) And he had given a very careful scrutiny to these documents, and deemed it a wise and right course on the part of the Alliance to receive these brethren. In the next place that was not an organic union. Their brethren of the Southern Church—and he spoke of them with the deepest respect and affection—did not feel themselves at liberty to enter an organic union with the Church of which he (Dr. Hall) was an humble minister. He did not blame them for that now. There had been a conflict, and it was easier for the victor than the vanquished to be unanimous. He could understand very well their position, and he felt sure that they, being at heart true men, fearing God and loving the truth, would in time come to see that the very creation of this closer bond of union between them and their Cumberland brethren would result in one other triumph in favor of rational views of a more intelligent catholicity, a more hearty co-operation, and a greater increase of power for taking possession of the Southern States in the name of the Blessed Redeemer. (Applause.) With these convictions in his mind, while he was not at all insensible to the delicacy, and in some degree difficulty, appertaining to the case, he should not be in favor of deferring—(applause)—he should not be in favor even of modifying, the language carefully considered of the report. (Hear, hear.) He should be in favor of the charity that hopeth all things and believeth all things; the charity that speaks and is mighty through faith; he should be in favor of taking these brethren into their Association, which was only a loose and general bond of union. Admit these brethren, and instead of their dragging down that Alliance the Alliance should lift them up, and make them more

and more powerful in the United States and in the land. (Applause.)

Rev. Dr. Charteris (Edinburgh) desired in a word to explain how he voted, as he had already stated, when leaving the meeting of the Committee, his intention to be in favor of the admission of the Cumberland brethren. He might, in the first place, express his regret that an important document was not in the hands of every member of the Council in a printed form. (Hear, hear.) He felt the same necessity the day before in a similarly difficult and delicate subject which they were discussing on a report that was written but not printed. The Cumberland Presbyterian Church had in a most manly and open way drawn the attention of the Council to the changes which it had made in the Westminster Confession, and it seemed to him that the Council were bound in loyalty to their own standards to say that they did not approve of the changes. He wished them to be admitted, and as they had drawn the attention of the Council to those changes, the Council, he believed, could say that it would not be a breach of the consensus of the Reformed Churches to admit them, while they should not express approval of the changes. He therefore thought that Dr. Chambers' amendment would meet the views of a very great number. He should say that the reason why he did not like those changes was not altogether on the subject of predestination. That was a most mysterious and difficult subject, and one to which it was difficult in debate to make even a reference without being misunderstood. He thought that when they prayed they were Calvinist; he never could understand that they could be anything else. He felt the great difficulty of making a definition, and that under that difficulty their brethren had broken down,

for, notwithstanding what Dr. Calderwood had said, there were other passages in the book which were right against anything like what he believed to be a logical acceptance of Calvinism. That was not an organic union. They wanted merely a brotherly alliance, and if the Council refused to admit the Cumberland Presbyterians how should they act with reference to many of the Continental Churches, who also admitted that they could not come up to the creed of the Alliance, though their alterations were not such as took away from what he believed to be essential to the doctrine of the Westminster Confession.

Rev. Dr. Storey (Roseneath, N. B.) said that in every speech that had been made there had been adopted a kind of patronizing and apologetic tone towards the Cumberland Presbyterian Church. In that tone he could not share. He, on the contrary, would welcome these brethren to the Alliance as having done, in the exercise of their liberty, that which he considered was one of the highest prerogatives, and one of the most imperative duties that any Christian Church could perform. He looked forward to the time when all the Churches of that Alliance would have the grace and wisdom to do what the Cumberland Presbyterians had done. ("Hear, hear," and "No, no.") There were many men there, and many more throughout the Churches which the Council represented, who had the heartiest sympathy with the direction in which the Cumberland Presbyterians have gone. But, be that as it may, they must remember, what they had largely forgotten, that the Westminster Confession was not the symbol of that Alliance. They had admitted Continental Churches that were not bound by the Westminster Confession. The debate had been proceeding on the assumption apparently that they were all bound

by the Westminster Confession. They were not bound by it. They were bound by the general consensus of the Reformed Churches. This question had been before the Alliance for nine years. It would be really a great injustice and an insult to these brethren if they, for the third time, postponed the settlement of the question. (Hear, hear.) He trusted the house would divide, and settle the question. (Applause.)

Rev. Professor Chancellor (Reformed Presbyterian Church, Belfast) said they were discussing that question not with reference to the Westminster Confession, but with reference to the consensus of the Reformed Churches. Now, on the previous day they refused to attempt a definition of that consensus. And why? He ventured to say it was because they did not want anything that would undermine an acknowledged part of the consensus of the Reformed Churches. Looking at that consensus from any point of view, he asked did not the doctrine of God's sovereignty, in matters of grace, stand out as the most prominent doctrine in the consensus of the Reformed Churches. They had been that day appealed to on the ground of charity and of hope; but it should not be forgotten that these brethren had for a long time deliberately taken up the position of stigmatizing that doctrine and expelling it from the Confession of their own faith. Now, it would take a very extraordinary kind of a charity to lead the Council to hope that these brethren were agreed with the Council now in respect of that doctrine. The Council had before it the fact that these Cumberland Presbyterians had deliberately and emphatically condemned distinct Calvinism, and had tried to eject that Calvinism from their official creeds. They all stood together before the world on the great fundamental principles of the Reformed theology. They were

bound by these, and it would seem to him that to receive a body that came before them and told them of its revision, and submitting that revision to the judgment of the Council, would be simply to declare that they were falling back from one of the most important and prominent parts of the consensus that bound them together. (Hear.)

Rev. Professor Blaikie, D.D. (Edinburgh), desired to mention a fact which might throw light on the discussion. They had been told that if they adopt the recommendation of the Committee they should be overturning the constitution of the Alliance. If that be true, then the first meeting that the Council held was an overturning of its own constitution. He happened to be the convener of the committee that made arrangements for the first time, and in that capacity had occasion to examine applications by Churches to be admitted. He had a great many applications from Continental Churches whose creeds were extremely meagre, and the committee found themselves utterly precluded from being able to decide positively whether those Churches came up to the standard of the Alliance or not, and the Committee were compelled in the circumstances to come to the conclusion that the responsibility of deciding that point must rest with them. That conclusion was come to both at Edinburgh and Philadelphia. He for one entered a *caveat* against too readily assuming that that was the best and permanent rule for them to follow. He wished it to be looked into deliberately in the committee. It was looked into and the committee in their recommendations of that day just did what was done seven years ago in Edinburgh—they declined to take the responsibility of deciding whether the applying Church comes up to the standard of the Alliance. That responsibility was

mainly on the Church itself. On these grounds, without in the least committing himself to any approval of what the Cumberland Presbyterians hold, he thought the Council should accept the recommendations of the Committee. (Hear, hear.)

Rev. Dr. Moore (Texas) said he was familiar with the doctrines of these brethren, and he appeared there to advocate the amendment proposed by Dr. Chambers. These brethren had distinctly and avowedly renounced what the Council called the doctrine of grace—(no, no)—and the election of grace, and therefore, if the question was reduced to one merely of their holding by the consensus of the Reformed Churches, he could not accept them. Nor could he accept them on the ground set forth by one at whose feet he should gladly sit, namely, in the hope that at some future day the Pan-Presbyterian Council would come down to their standard. It was a principle admitted by all Presbyterians, if an applicant for admission to their Church presented himself, that he should be admitted on a profession of faith, although there might be suspicion that all was not well. These brethren had professed their faith, and he therefore would receive them, while he did not believe that their Confession was in harmony with the consensus of the Reformed Churches, and the responsibility would be upon the Cumberland Presbyterians, just as in the case of an individual applicant it would be on him. His reason for taking that course was that the Council was not using its moral influence and mighty intellectual force and spiritual power to depress doctrines, but to elevate the standards, and to bring these Cumberland brethren more into harmony with the consensus of the Reformed Churches.

Rev. Dr. Brown suggested that Dr. Chambers

should withdraw his amendment, and he could tell in a single sentence why he made that proposal.

Rev. Dr. Chambers—I cannot possibly withdraw it. I belong to a Church that has always been famed for adherence to sound doctrine, and how could I go home as chairman of the delegates if I have been recreant to those traditions? (Applause.)

Rev. Dr. Brown—In that case I simply wish to point out that Dr. Chambers puts the rest of the Council in an extremely awkward position, because yesterday the Council refused to formulate a consensus of the Reformed Churches, and what information have we before us to entitle us to pronounce an adverse opinion to what the brethren of Cumberland have done? (Hear.)

Rev. Professor Watts, D.D. (Belfast)—I was on the committee yesterday, and we came unanimously to the finding. I would suggest to Dr. M'Vicar that it would be better to adopt the amendment. I can't force upon my Southern brethren the responsibility of receiving these brethren of the Cumberland without some intimation that they do not approve of the modifications made, as I certainly do not. (Hear.) I have no objection to say, in point of fact, I would far rather have the amendment than our own motion. (Hear.)

Rev. Dr. Morris (Ohio) said it had been his privilege to know something of the work and growth and fruitfulness of the Cumberland Presbyterian Church, and he desired to say that in the Western half of the Continent, in the great south-west,¹ they recognized this Church as the most efficient and useful of all the evangelical organizations in the land. (Applause.) Some twenty years ago the Southern Presbyterian Church, of its own motion, appointed a committee to propose organic union with this body (the Cumberland

Church), and did anyone suppose that the Southern Church would have taken that step if they had believed that the Cumberland Church was an Arminian body?

Rev. Dr. Martin (Kentucky) (interrupting)—I take the opposite view: the proposal came from them.

Rev. Dr. Morris—I have read the entire history of the matter, and I take the responsibility of saying that the motion came from the Southern Church. I think also that about ten years ago we took precisely the same step; and does anyone suppose that we thought them an Arminian body, or that we were seeking organic union with a body that disavowed the distinctive principles of our faith?

Rev. Dr. Worden (Princeton)—We found that they were a body that we could not correspond with.

Rev. Dr. Morris—No such thing: we have been in correspondence with them from that hour to this—(“Hear, hear,” and laughter)—and I myself have represented them on the floor of the General Assembly. Proceeding with his remarks, Dr. Morris said that the Cumberland Church was never regarded as an Arminian denomination, and he could say that that Church stood for eighty years in the position of an independent section of Presbyterianism, and never once sought organic union with an Arminian body. It stood separate and apart from even evangelical Methodism as a distinctive Presbyterian organization, and held up the banner of the Southern Church from beginning till now. If the delegate appointed by that body to attend the Conference at London when the committee organized this Alliance had been able to be present, that Church would have been in the Alliance from the beginning—(hear)—and not one of them would have been at all alarmed about the fact. (“Hear,” and laughter.) Three times since then they had appointed

delegates to that Alliance, and they sent him twice. Now, was that Council prepared to send these brethren home a third time? (No, no.) If so, he hoped that these brethren would never come back to seek admission after a third refusal. They were Americans, and an American Presbyterian does not ask a fourth time for a favor. (Laughter and "Hear.")

Rev. Dr. Hays (Colorado) said he would vote for the report in this shape—in favor of Dr. Chambers' amendment, in answer to those brethren calling attention conspicuously to their changes, and then the Council would be on this platform, that if ever these brethren should say, "You let us in, consenting to our errors," the Council could say, "No, we didn't." (Laughter and applause.) The responsibility should lie with them when they came in, and if they could not stand Calvinism they would go out. ("Hear, hear," and laughter.)

Rev. Dr. Apple (Pa.) as a point of order, stated that, the Council having decided on the previous day not to formulate a consensus of the Reformed creeds, the Council was not competent now to decide in a positive way on certain points of doctrine. (Hear.)

Rev. Professor Smith—In no sense can that be called a point of order.

The Moderator—A point of order of that kind ought not to have been raised at the end of the debate.

Rev. Dr. Brown (Paisley) contended that it was within the right of any member to raise a question of competency just before the taking of the vote, and he held that the point just raised by Dr. Apple was one which the Council was bound to look into. The Council had no right, after the decision of Wednesday, to give an authoritative declaration as to whether certain changes were or were not warranted.

Rev. Principal King (Winnipeg)—My objection to the motion of the Committee is that we are now, and in a very determinate way, defining a consensus—that is, by elimination from it of doctrines that we do not approve.

The Moderator ruled that there was no length and no breadth in the point of order on which to place the point.

The vote was then taken on the motion and the three amendments. The course adopted was as follows:—The motion was that of Dr. Chamberlain for receiving and adopting the report; the first amendment was that of Dr. Martin, rejecting the report; the second amendment was that of Dr. Chambers, amending the report; the third amendment was that of Mr. Campbell to postpone. The third and fourth proposals were put first to the house, and, on a show of hands, the third was carried—that was, Dr. Chambers' amendment. This amendment was then put to the meeting against the second proposal—that is, Dr. Martin's amendment to reject—and Dr. Chambers' amendment was again carried. The final vote then lay between Dr. Chambers' amendment and Dr. Chamberlain's motion for the adoption of the report. On a show of hands the house appeared equally divided.

The Moderator decided that the roll should be called, in order to ascertain the numbers on each side.

Rev. Dr. Mathews, secretary, called the roll, and declared the voting to be—For the amendment, 112; against, 74.

The Moderator—I declare the amendment carried, and have much pleasure, in accordance with the terms of the resolution, in inviting the delegates from the Cumberland Presbyterian Church to take their seats. (Applause.)

Rev. Dr. Chamberlain offered to withdraw his motion in favor of Dr. Chambers' amendment, but

The Moderator said it was too late.

Rev. Professor Smith and Rev. Dr. Martin entered their dissent.—*Belfast Witness*.

DUTY AND LAW.—I agree with Kant, that man cannot rise above duty, that he cannot have a luxury of virtue into which he may put something of his own and by which he can, in a sense, gain superiority to the moral law. Duty rises above all the good that we can do. It is utterly impossible that our good actions can rise above duty.

Is this the same thing as saying that we should regard duty as being, as Kant represents it, a sort of order, a material and purely military law, prescribed for us, as if we were soldiers? Assuredly, we are not volunteers in the moral conflict; we are governed by a law; but is this law one merely of constraint, and not also of love? Is man forbidden, as Kant would have him, to act from love of the law, and must he merely obey it? Further, is this law formulated beforehand for all possible circumstances? Even within the bounds of duty, however strict, is not something left to the initiative of the individual will? On this point I differ from Kant: not outside of duty, but within it, man finds merit through liberty. Man is not, as Kant would have him, a mere slave to his orders, a soldier obeying inflexible regulations, a geometrician armed with square and compass. Indisputably no. Outside of the law man owes nothing, and can do nothing. But within the limits of the law he can and ought to introduce something of his own. It is for him to interpret the law, applying it to the

thousand unforeseen circumstances which will arise, and for which no formula can provide beforehand. It is for him to discover how the application must be made. This is what properly belongs to the individual initiative, and what I call moral *invention*.

There are inventions in morality as well as in the arts, and morally great men are those who have invented grand and noble ways of interpreting and applying well known laws. One should sacrifice oneself for one's country. There is a general and abstract law, which is sufficient, *a priori*. It is the business of men to discover its application. For example, no law would say beforehand, You shall put your hand into a chafing-dish and let it be burned, so that the enemy may know with what sort of men he has to contend. Mucius devised that particular way of proving his courage and his devotion. No one could foresee and prescribe such an act, any more than he could one of Virgil's beautiful images. "Love your neighbor as yourself," says the law. St. Vincent de Paul devised the idea of opening an asylum for deserted children. The Abbe de l'Epee devised that of instructing deaf-mutes. These are new and unexpected applications of a perfectly well-known principle.

What shall be said of the noble words, the grand sayings, which history records for us? Shall we remove them from the domain of morals to that of æsthetics? Assuredly not. Yet what moral law could enjoin upon us this principle: "You should utter a noble saying when dying?" One should show courage when dying; that is the law. But each one will show courage in a way suitable to himself, and according to his character—one by keeping silent, another by speaking.⁷

For centuries publicists have taught that politics

cannot be regulated by the laws of morality, and that sovereigns require a special code of morals. A great soul, a noble will, was all that was needed to overthrow this pretended law, and teach us that an entire political life could be governed by the most inflexible morality.

That during a career of twenty years one should show that political sagacity, military heroism, the management of the most important affairs, a crushing weight of responsibility, were in no way inconsistent with public and private morality; that one should be under temptation to put an end to anarchy by taking possession of power, yet should refuse to do so; that one should use an army only for the maintenance of the laws, never in defiance of them; and, far from attempting to excite its natural discontent, should silence all complaints for the sake of public good—all this is such an extraordinary fact in history, that we should not have believed it possible, had not Washington lived to prove it by accomplishing it.

In a word, virtue is, in a certain sense, a creative act, and in its most sublime features is a free and individual act, which gives rise to unexpected forms of grandeur and generosity. The inferior form of virtue is the legal form; that is, an obedient activity, which, without any spontaneity, follows faithfully a given rule, whether this is the civil law (which is the lowest degree), or a certain moral law received and transmitted by tradition. But true virtue, like genius, is above the law, or, rather, creates it, and this is just as true of duties which come under the head of justice, as of the duties of charity. On one day, virtue discovers that we should forgive our enemies; on another, that we ought not to tyrannize over men's consciences; on another, that the innocence of childhood should be respected, *debetur puero reverentia*; or again, that one

ought to know how to defend his rights, etc. None of these discoveries is made without danger, and traditional wisdom rebels against these divinations of a higher sphere. Thus virtue, like art, is creative; and one might write a history of its discoveries and its inventions. If we consider even our daily actions, we shall see that virtue creates; for no law, no set of rules is sufficiently minute to declare how one ought to act in all circumstances. It is virtue which discovers and divines this; it is virtue which combines the severe and the gentle, the joyful and the sad, the heroic and the simple, in such a way as to give a different solution in each particular case. Hence, it results that, in morality, example is worth more than precept. It is the hero or the saint who is the true manual of moral science. So soon as such examples have been given, they become *duties* in the opinion of other men. What was at first the work of the individual initiative, becomes a rule and a law. Hence it is not necessary to imagine the existence of two domains, one of good, the other of duty, in one of which reigns freedom, and in the other an inflexible law. Everywhere, at every step, there is at once law and liberty—a law, in the sense that whenever there is any good that may be accomplished it is obligatory upon us to fulfill it; freedom, since it is virtue itself which, by its free and creative initiative, disentangles moral truth from the confused and stifling chaos of our instincts and our prejudices.—*From "Janet's Theory of Morals."*

ROBERTSON A MODEL PREACHER.—Of contemporaneous and young preachers, the sermons of F. W. Robertson deserve to be studied for their artistic excellence. Some of his introductions consist of but six

or seven lines; others seem to lead on imperceptibly, without indicating where they leave off, into the heart of the sermon; but in all of them, while there is no display, there is, at the outset, a fresh turn given to the subject, a new and awakening train of thought started. Robertson's introductions give the idea of a steel forceps seizing upon an object with tenacious grasp, and holding it up with perfect ease and power, turning it around, and then thrusting it into the glowing fire of thought, and welding it with the hammer of an earnest purpose; his introductions seem to say, "I have thought this subject through; I have gone to the heart of it; I intend to treat in in my own way, and out of my own head;" and then the preacher proceeds to lay the subject open with the same free and confident power. There is no parading of theological or philosophical pedantry; he is evidently not talking to scholars or philosophers, but he is talking to men—to thinking and feeling men. Perhaps the epitaph which would best characterize his introductions is manly; just like the greeting of one genuine man to another, with no servility and no concealment, and yet with a certain thoughtfulness and art. The introduction to the sermon on "Caiaphas' View of a Vicarious Atonement," (First Series, p. 164), is a masterpiece of elaborate and subtle thought, as preparing the way for a remarkable and original view of the atonement; but generally he begins with a simple, strong and interesting train of thought, without a shadow of learned affectation, or even of mock rhetoric; as, for instance, in the sermon on "Worldliness" (Second Series, p. 173), from the text I John ii. 15-17. This introduction, which is simple and easy to comprehend, yet contains an extremely interesting and profound question, to the solution of which the mind of the hearer is excited and

pushed on. The somewhat extended introduction to the sermon on "Realizing the Second Advent" (First Series, p. 180), is a fine example of the plain, strong, unpedantic, and yet fresh, original way in which this preacher takes up a theme; it is the highest art of a cultured and philosophic mind determined to be simple, determined to be true and practical, and to be understood by all.

Robertson's introductions are in fact unconscious exhibitions of the man himself, of his earnest, penetrating, and, as it were, military mind, that surveys the field at a glance, and at once seizes upon the most advantageous positions to bring his forces into action. He stands before us, at the instant he begins to speak, an able and sincere teacher, who must be attended to; he wins in his very introduction our respect for himself, if not our convictions of the truth of what he says; and the hearer wishes to hear such a man through, which is an important point gained. That is, perhaps, the great end of the introduction, which should excite a strong and healthy feeling of expectations for what is to follow.—*From Hoppin's "Homiletics."*



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